

# **Tajrīd Madhhab al-Imāmayn** **(Kitāb at-Ṭahāra and Kitāb aš-Šalāt)**

An Abridgement of the School of the Two Imams: The Star of the Messenger's Family, al-Qasim bin Ibrahim and The Guide to Truth, Yahya bin al-Hussein (Book of Ritual Purity and Book of Prayer)



**Imam al-Muayyad Billah, Ahmed bin al-Hussein bin Harun**

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By  
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Translator's Introduction

In the Name of Allah, the Most Gracious, the Most Merciful...

All praise is due to Allah, the Exalted and Majestic; the One who has no partners or associates; the One who provides the light of guidance to His slaves so that they may attain spiritual perfection and illumination by means of it. May Allah send His choicest blessings upon His slave and seal of the Messengers, Muhammad bin Abdullah. May Allah bless his pure Progeny, righteous Companions, and those that follow them in excellence until the Day of Judgment. As to what follows...

The Exalted says: { And it is not for the believers to go forward in battle all at once. Rather, there should be a separate group from every division that [remains behind] to obtain understanding (*fiqh*) in the religion and warn their people towards cautiousness when they return } (Q. 9:122). This particular verse emphasizes the importance of the existence of a body of scholars whose function is to derive rulings from the primary sources of Islamic jurisprudence. The Arabic term used to refer to this method of legal extraction is *fiqh*, which means "understanding". It is through this science that the various legal processes in Islam were able to develop to the point of distinguished schools, each with their own unique methodologies and features.

This legal process began with the Prophet, peace and blessings be upon him and his progeny, himself. Not only was he the solitary, secure transmission of Divine law, but he also served as the only source of interpretive explanation. After his passing, his immediate Family and Companions were referred to as sources of legal rulings. Afterwards, their students became the sources of Islamic law. This process continues even up until this present era.

That withstanding, one has to appreciate the effort employed by our scholars to take upon themselves the burden of scholarly exertion and scrutiny. Each scholar had his own unique approach to ascertaining legal rulings from the two primary sources of Islamic Law: the Qur'ān and the *Sunnah* of the Messenger of Allah, peace and blessings be upon him and his progeny. One would think that with such a common source of legal derivation there would be no room for difference among them, however, some of these scholars employed additional legal sources in approaching the two primary ones. The unique features of each school founded by these scholars can be traced to one of these additional sources. The eponymous founders of the existing schools of Islamic law utilized a distinct methodology by placing these additional sources in conjunction with the Book of Allah and the *Sunnah* of His Messenger.

Contemporary to the well-known scholars of this initial stage of the legal development process was a man known as the "Star of the Messenger's Family." His name is al-Qāsim bin Ibrāhīm bin Isma'īl bin Ibrāhīm bin al-Hasan al-Muthanna bin al-Hasan bin Fatima bint Muhammad, the Chosen One, peace and blessings be upon him and his progeny. Although he is most well known for his treatises on theology and refutations, he was also dedicated to preserving the *Sunnah* of his illustrious ancestor, peace and blessings be upon him and his progeny, through the channel of the passed down traditions of the Prophet's family. Imam al-Qāsim authored a few texts on *fiqh*, principal of which were: *Kitāb at-Ṭahāra* and *Kitāb aṣ-Ṣalat Yawm wa an-Nahr*.

Likewise, also a century later, his grandson, al-Hādi ila al-Haqq Yahya bin al-Hussein worked towards preserving the traditions of the *Ahl al-Bayt* when approaching *fiqh*. His magnum opus, *Ahkām al-Halāl wa al-Harām*, quoted traditions exclusively on the authority of his ancestors as proof of his jurisprudential positions.

The author of the present text, Imam al-Muayyad Billah, Ahmed bin al-Hussein bin Harūn, sought to compile much of the rulings of the two aforementioned imams and condense their works into a smaller text that is easier to comprehend. Much of the wordings in the text are direct quotations from Imams al-Qāsim's and Yahya's works. He includes no commentary or proofs, but rather a simple compendium of the *fiqh* rulings.

We pray that the reader is able to benefit from this translation and gain some beneficial knowledge concerning the development of classical jurisprudence from the perspective of less-known contemporaries of the monolithic "four imams" of Sunni jurisprudence. We have attempted to stay close to a literal translation of the original meaning but yet

evoke the use of idiomatic expressions when needed.

We have also included endnotes with references and proofs from the Qur'ān and *Sunnah*. These proofs range from explicit to implicit. If there are any mistakes, they are ours and if you are able to benefit, the praise belongs to Allah.

The Imam ar-Rassi Society  
20<sup>th</sup> Jumada al-Awwal 1429 AH

**Translation of: *Tajrīd Madhhab al-Imāmayn: An-Najm Āl ar-Rasūl, al-Qāsim bin Ibrāhīm wa al-Hādī ila al-Haqq, Yahya bin al-Hussein (Kitāb at-Ṭahāra wa Kitāb aṣ-Ṣalat)***

Book of Ritual Purity

The Chapter on Water

- There is pure water and non pure water. And there is pure water that purifies and pure water that doesn't purify. Regarding the water that purifies, it is absolute (*al-mutlaq*) water in which there is no suspicion and has not come into contact with ritual impurity. Its smell, colour, and taste have not altered.<sup>1</sup>
- If it has, one does not use it as a purification of the limbs. Pure water that is not purifying is what looks like pure water but has been altered. Impure (*an-najas*) water is that in which a little of the water resembles the impurity that it came into contact with; whether the impurity is small or large, altering or non-altering. The same is the case with a large amount [of water] that resembles the impurity that altered it.<sup>2</sup>
- The difference between a "small amount of water" and a lot is that a "large amount of water" is that which is conventional in its likeness. It is not assimilated by drinking or purification, like wellsprings, rivers, and large ponds. A "small amount of water" is other than that.
- There is no problem using the leftover water from any animal whose meat is lawful to eat.<sup>3</sup>
- There is no problem using the leftover water from a horse, mule, donkey, or other livestock.<sup>4</sup>
- The same applies to the leftover water of a person in the state of major ritual impurity and a menstruating woman<sup>5</sup> except if the water is altered by means of saliva. It then leaves from its state of being able to purify although it remains pure.
- The leftover water from a dog or pig is ritually impure.<sup>6</sup>
- The leftover water from a disbeliever is ritually impure whether it alters [the water's characteristics] or not.<sup>7</sup>
- The urine of all animals lawful to eat is pure. Water is not rendered ritually impure by it; neither are clothes.<sup>8</sup> That which is not lawful to eat—its urine is ritually impure.
- Ocean water is purifying.<sup>9</sup>
- Water is not rendered ritually impure by something that died by itself in it; like a fly or the like.<sup>10</sup>
- The skin of carcass is ritually impure even if it is tanned<sup>11</sup>. Water is rendered ritual impure if it comes into contact with it.<sup>12</sup>
- However, regarding its hair, wool, and fur, it is ritually pure if it's washed.<sup>13</sup>
- The hair of a pig is ritually impure. It is not ritually pure even if it's washed.<sup>14</sup>
- Al-Qāsim said: "The bones of a carcass are ritually impure; as well as its nerves and horns."<sup>15</sup>
- Ritual impurities are not removed from clothes or body by any liquid except water.<sup>16</sup>
- There is no problem with purifying with geyser water.<sup>17</sup>
- Al-Qāsim said: "There is no ritual ablution with water that was usurped."<sup>18</sup>

Chapter on Cleansing the Private Parts

- It is recommended for one who intends to defecate or urinate to not uncover their private parts until they have squatted down<sup>19</sup>. It is also recommended to seek refuge from Allah.<sup>20</sup>
- One must not sit facing the *qibla*, as well turn their back towards it.<sup>21</sup> Al-Qāsim, upon him be peace, said: "This applies to open space."
- It is obligatory for men and women to cleanse their private parts by using water on everything that exits both ends.<sup>22</sup>
- One begins with the top of the orifice and cleans it. Then, one proceeds to the lower orifice.
- It is not permissible for anyone to cleanse their privates with their right hand, if possible.<sup>23</sup> If he does that, it is sufficient.
- It is recommended to cleanse the private parts with stones before water.<sup>24</sup> The stones must be at an elevated place.
- Al-Qāsim, upon him be peace, said: "It is disliked to urinate while standing unless there's an excuse."<sup>25</sup>

### The Chapter on the Characteristics of Purity and What Obligates It

- An obligation of the ablution is intention.<sup>26</sup>
- An obligation of the ablution is rinsing the mouth and nose.<sup>27</sup>
- An obligation of the ablution is washing the face,<sup>28</sup> as well as combing the water through the beard, if applicable.<sup>29</sup>
- An obligation of the ablution is washing the right and left arms including the elbows.<sup>30</sup>
- An obligation of the ablution is wiping the entire head,<sup>31</sup> meaning the front, back, and side portions, as well as the inside and outside of the ears.<sup>32</sup>
- An obligation of the ablution is washing the right and left feet including the ankles.<sup>33</sup>
- An obligation of the ablution is doing the above in the order that we mentioned, at least once.<sup>34</sup> Doing it twice or three times is virtuous and a *Sunnah*.<sup>35</sup>
- The face comprises of the area beginning from the hairline to the two ears to the two jawbones to the chin. The ankles are the two protruding bones at the joints of the leg and foot.
- The mentioning of Allah's Name (*at-tasmiyya*) is obligatory upon the one who remembers to do it.<sup>36</sup>
- It is *Sunnah* to wipe the neck along with the head.<sup>37</sup> It is also *Sunnah* to use the tooth-stick (*siwāk*) for all of the purifications<sup>38</sup> and especially in the morning.
- The washing is by the pouring of water.<sup>39</sup> Wiping is besides that.
- Ritual purity is invalidated by everything that exits the two ends.<sup>40</sup>
- Ritual purity is invalidated by flowing blood while it is flowing; similarly pus, and inducing vomit.<sup>41</sup>
- Ritual purity is invalidated by sleep that removes intellect no matter what the state.<sup>42</sup>
- Similarly, ritual purity is invalidated by losing consciousness, temporary insanity, and anything else that removes the intellect.<sup>43</sup>
- Ritual purity is invalidated by major sins and acts of disobedience.<sup>44</sup>
- Ritual purity is not invalidated by touching both private parts.<sup>45</sup>
- Ritual purity is not invalidated by touching women.<sup>46</sup>
- Ritual purity is not invalidated by laughing in the prayer (unless it is for a different reason).<sup>47</sup>
- It is recommended for one working in the public to renew his ritual purity.
- It is recommended for one to make ablution and then cut the hair or clip the fingernails; insomuch that water is allowed to remain on the traces.
- It is not permissible to wipe over the turban or head scarf when wiping the head.<sup>48</sup>
- It is not permissible to wipe over the leather socks,<sup>49</sup> stockings, or feet instead of washing them.<sup>50</sup>
- The purification bath is obligatory for the man and woman who excrete sexual liquid while dreaming or awake;<sup>51</sup> as well as when their two circumcised parts meet,<sup>52</sup> and a woman who completes her menses<sup>53</sup> and post-partum bleeding.<sup>54</sup>
- It is not sufficient unless the ritually impure person urinates before taking the purification bath.<sup>55</sup>
- An obligation of the purification bath is rinsing the mouth and nose.<sup>56</sup>
- An obligation of the purification bath is ensuring that the water reaches the roots of the hair.<sup>57</sup>
- Making the ablution before the purification bath is supererogatory. However, for the one who wants to pray, it is obligatory to make the ablution afterwards.<sup>58</sup>
- It is obligatory for the woman who finishes her menses to unloose her hair while taking the purification bath.<sup>59</sup>
- The purification baths for the Friday prayer service (*al-jumu'a*),<sup>60</sup> the two Eid prayers,<sup>61</sup> and upon assuming the pilgrim garb (*al-ihram*)<sup>62</sup> are *Sunnah*. It is recommended for the one performing the bath for the dead<sup>63</sup> and the one entering the Sacred Mosque to make the purification bath.
- Al-Qāsim, upon him be peace, said: "The one who takes the purification bath on Friday for the dawn prayer it would be sufficient for him, unless an impure occurrence occurs afterwards."<sup>64</sup>
- Whoever makes the ablution and then doubts whether he is pure from washing a limb, he returns to what was after [the last limb that he remembered]. If he has doubts concerning the sequence, he returns to the place where he had doubt and then continues from there.<sup>65</sup>
- If a person is praying and then has doubts whether he performed it in sequence, he does not repeat the prayer. If a person is certain about a relapse, he repeats the ablution and the prayer.<sup>66</sup>

- There is no problem separating the ablution and the purification bath.<sup>67</sup>
- The state of ritual impurity (*al-janāba*) and menstruation can be repealed by one purification bath. Similarly, many impure occurrences are repealed by one ablution.
- Whoever fractures a bone and does not fear further injury if he were to unloose the splint, he is not permitted to loosen the splint. Instead, he purifies what is obligatory upon him. However, if he fears further injury if he were to loosen the split, he simply wipes over the splint and wrappings.<sup>68</sup>
- Whoever was burnt or afflicted by smallpox and does not fear further injury from taking a purification bath, has to take the purification bath. If they fear injury from the rubbing (*adh-dhalk*) but not the contact of water, they simply pour the water [on the limb]. If there is fear of injury, it is permissible for them to purify themselves by earth (*at-tayammum*).<sup>69</sup>
- Al-Qāsim, upon him be peace, said: “The amputee washes to the border of the amputated limb.”

#### The Chapter on Purification by Earth (*at-Tayammum*)

- Purification by earth is obligatory on the one who is unable to find absolute water before the necessary prayer time ends; while settled or travelling. If the noon prayer time has been determined and one is certain that there would not remain adequate time before the setting [of the sun] and not the late noon prayer time, one makes the purification by earth. Similar is the case if the late noon prayer time has been determined and one is certain that there would not remain adequate time before the setting of the sun. Similar is the case with the sunset prayer and evening prayer whose opportunity [i.e. to make purification by earth] ends at sunrise.<sup>70</sup>
- It is not obligatory to look for water after the obligatory prayer. It is only obligatory to look for water before that.<sup>71</sup>
- It is obligatory to renew the purification by earth before each prayer;<sup>72</sup> except in the case of the supererogatory prayers. It is permissible to pray the supererogatory prayers with the same purification by earth.
- It is not permissible to purify oneself with earth by using flowers, arsenics, or that which is similar to both. Nothing is sufficient except dust.<sup>73</sup> Regarding sand: if there is dust in it that sticks to the hand, it is sufficient. If not, then it is not sufficient. Imam Al-Qāsim, upon him be peace, said: “It is not sufficient to purify oneself with earth using the dust from a saddle or anything like it.”<sup>74</sup>
- If one wants to purify oneself with earth, one should strike the pure earth with the hands. Then, they wipe over their face completely while entering the thumbs under their chin and combing through their beard [with the fingers], if they have one. Afterwards, they strike the earth again with the fingers outspread, raise the hands, and begin wiping the back of the right arm—starting from the nails and moving to the elbow. Then, one turns their left hand to their right wrist and continues wiping the inside of the right forearm until the wrist. One does the same thing with the left arm.<sup>75</sup>
- It is not sufficient unless the dust sticks to the palms in each of the strikes.<sup>76</sup>
- If one finds water and buys it out of thirst and there is no fear of running out of money from that price, it is not permissible to purify oneself by earth.
- Whoever fears bodily harm as a result of purifying oneself with water purifies oneself with earth.<sup>77</sup>
- Similar is the case for one who fears that water will eventually run out by the time that one looks for it. In that situation, purification by earth is permissible. However, if one has no fear and knowledge that they would reach water before the expiration of the prayer time, whether their journey is near or far; does so [i.e. purification by earth] out of ease.<sup>78</sup>
- If one finds water after praying subsequent to purifying themselves with earth and enough time remains, purifies with water and repeats the prayer. If one finds water after the prayer time has passed, it is not obligatory to repeat the prayer. However, it is obligatory for that person to purify themselves with the water.<sup>79</sup>
- The one who cannot find water or dust prays in that state at the end of the prayer time. It would not be obligatory for that person to repeat the prayer once they find dust or water after the prayer time has elapsed.
- Al-Qāsim, upon him be peace, said: “If one finds only enough water for the face and arms, then he washes those two parts and doesn’t purify those portions by earth. If one only finds enough water for the face, one washes it and purifies the arms with earth and not the face.”<sup>80</sup>
- If one purifies with earth and forgets that there was water in one’s riding animal and remembers after the prayer time has elapsed, it is not obligatory for one to repeat the prayer.<sup>81</sup>



## Book of Prayer

### The Chapter Concerning the Call to Prayer

- The call to prayer is a collective (*kifāya*) obligation.<sup>82</sup>
- It is not permissible to perform the call to prayer for the five prescribed prayers before their respective times.<sup>83</sup>
- There is no problem if a blind man, slave, or son of fornication to perform the call to prayer, as long as they are people of religion.<sup>84</sup>
- There is no problem if the one who performs the pre-prayer call (*iqāma*) is different from the one who performs the call to prayer if they have to.<sup>85</sup>
- The call to prayer consists of fifteen words. One says: “Allah is the Greatest. Allah is the Greatest. I testify that there is no god but Allah. I testify that there is no god but Allah. I testify that Muhammad is the Messenger of Allah. I testify that Muhammad is the Messenger of Allah. Come to the prayer. Come to the prayer. Come to prosperity. Come to prosperity. Come to the best of deeds (*Hayya ‘ala khayrul amal*).<sup>86</sup> Come to the best of deeds. Allah is the Greatest. Allah is the Greatest. There is no god but Allah.”<sup>87</sup>
- The pre-prayer call is similar to this except that after one says: “Come to the best of deeds”, one says: “The prayer has been established” (*qad qāmat as-salāt*).<sup>88</sup>
- There is no problem chanting the call to prayer as long as its wording is clear.<sup>89</sup>
- It is not permissible to take compensation (*al-ju‘l*) as a condition of one’s performing it.<sup>90</sup> If one does not take it to be a condition, then it is permissible.
- It is disliked to speak during the call to prayer or the pre-prayer call unless it is absolutely necessary.
- It is not permissible for the impure (*muhdath*) person to perform the pre-prayer call; however, it is no problem if they perform the call to prayer. Al-Qāsim, upon him be peace, said: “The person in the state of major ritual impurity (*al-janaba*) does not perform the call to prayer.”<sup>91</sup>
- Women do not perform the call to prayer or the pre-prayer call.<sup>92</sup>

### The Chapter on Prayer Times

- The beginning of the noon prayer (*aẓ-ẓuhr*) time is the descent of the sun from the zenith. That becomes apparent by the growth of the shadow of an erect object from when the shadow was the smallest. The end of its time is when the shadow becomes the same size as the object.<sup>93</sup>
- The beginning of the sunset prayer (*al-maghrib*) time is the setting of the sun and the beginning of night. That becomes apparent by the appearance of a star. The end of its time is the fall of twilight; which signals the beginning of the evening prayer (*al-‘ishā*) time. The end of the evening prayer time occurs at the first third of the night.<sup>94</sup>
- The twilight becomes evident at the appearance of red.<sup>95</sup>
- The beginning of the dawn prayer (*al-fajr*) time is before sunrise and the end of its time is at sunrise.<sup>96</sup> All of these times are recommended.
- The one who is travelling, in fear, sick, or preoccupied with Godly matters can join the noon and late noon prayers (*al-‘asr*) anytime between the sun’s descent from the zenith and sunset. One may also join the sunset and evening prayers anytime between sunset and sunrise.<sup>97</sup>
- The one who catches one unit of the late noon prayer before sunset has caught it. The one who catches one unit of the evening prayer before sunrise has caught it. The one who catches one unit of the dawn prayer before sunrise has caught it.<sup>98</sup>
- The time for the odd prayer (*al-witr*) is between the end of the evening prayer until the sunrise after dawn. The best time for it is the last part of the night.<sup>99</sup>
- If a person begins the obligatory prayer before its time, knowingly or unknowingly, and then discovers it, he has to repeat the prayer; whether it is still during its time or not.<sup>100</sup>
- The least number of supererogatory prayers one should perform include: two units after the noon prayer,<sup>101</sup> two units after the sunset prayer,<sup>102</sup> two units before the dawn prayer,<sup>103</sup> and three units for the odd prayer with only one salutation (*taslīm*)<sup>104</sup> and the standing supplication (*qunūt*) in the third unit after the bowing.<sup>105</sup>
- It is recommended for one who is able to pray eight units at night, making the salutation after every two units.<sup>106</sup> This is the conventional supererogatory prayers and it would be better if one can do more than that, if one

wants.

- It is not disliked to pray at any time except these three times: during sunrise until it has fully risen, during sunset until it has fully set, and while it is at the zenith.<sup>107</sup> However, if someone has to make up their obligatory prayers, it is not disliked to pray during these times. A detail is mentioned in the *Muntakhab* concerning the elapsing of the night prayer time until the morning sunrise: “They make it up after sunrise.”<sup>108</sup>
- Whenever a woman becomes pure or recovers consciousness before sunset in enough time that she can complete five units of prayer, she prays the noon and late noon prayer respectively. If the aforementioned takes place before sunrise in enough time that she can complete four units of prayer, she prays the sunset and evening prayers respectively. If the aforementioned takes place before sunrise in enough time that she can complete one unit of prayer, she prays the dawn prayer. The same applies to a child that attains maturity, the disbeliever that embraces Islam, and the traveller that settles as resident.<sup>109</sup>

#### The Chapter on the Direction (*at-tawjih*) of the Prayer and Place (*al-biqā'*) of Prayer

- It is obligatory for the one who prays to face the *Ka'ba*, if it is possible. If it is not possible to determine its exact direction, pray in the general direction. It says in the *Muntakhab*: “Even a small portion of the *Ka'ba* suffices a lot if the one who is praying has the intention to face it.”<sup>110</sup>
- If a man prayed believing that he faced the *Ka'ba* but made a mistake, and he was informed of his mistake after the prayer time elapsed, he does not repeat the prayer.<sup>111</sup> However, if he was informed of it during its time, he repeats the prayer.
- The traveller shifts on his camel's back to face its direction. When there is a litter, one turns it face towards the *qibla*.<sup>112</sup>
- The one who is aboard a ship, prays in any manner they can; standing or sitting. One does not pray sitting if it is possible to stand while facing the *qibla*. One turns in the direction of it [i.e. the *qibla*] with the turning of the ship if it is possible. If not, then it suffices.<sup>113</sup>
- It is recommended for one praying in an open field to place a barrier (*sutra*) in front of him. If one cannot find one, it is no problem if something walks in front of him.<sup>114</sup>
- His prayer is not invalidated by a dog, donkey, or anything else walking in front of him. The Muslim should prevent it if he can.<sup>115</sup>
- It is disliked for a man to pray around filth;<sup>116</sup> however, if there is a wall between him and it, then it is not disliked.
- It is disliked to pray on an elevated platform while the people are below him.<sup>117</sup> However, if one prays in a place below the people while they are elevated above him, it is not disliked.
- It is disliked to face an image (*tamthīl*) of an animal.<sup>118</sup>
- It is not permissible for a person to pray on the roof of the *Ka'ba* if he prostrates on the edge of it.<sup>119</sup> If he does not prostrate on the edge of it, it is permissible.
- There is no problem praying inside of the *Ka'ba*.<sup>120</sup>
- It is disliked to pray in bath houses, cemeteries,<sup>121</sup> or the middle of the road.<sup>122</sup>
- There is no problem praying in camel stalls or sheep pens as long as there are no traces of pus or dung.<sup>123</sup>
- It is not permissible to pray in a synagogue or church if there are impure traces of disbelievers (*mushrikīn*). If it is purified from that, then it is permissible.<sup>124</sup>
- Al-Qāsim, upon him be peace, said: “It is not permissible to pray on usurped land<sup>125</sup> or in usurped clothing.”<sup>126</sup>
- The best place to pray is the mosque.<sup>127</sup>
- One does not pray in any place except that it is clean from filth.<sup>128</sup>
- If one is in a cesspool or the like, or they are in a hole covered in dirt but they know that the clay is pure, it is permissible to pray like that. However, refraining from that would be more preferable to us.
- It is obligatory to prevent the protected caste (*adh-dhimmi*) from entering mosques.<sup>129</sup>

#### The Chapter on Covering the Private Parts and the Clothing for the Prayer

- It is obligatory for the one who prays to cover his nakedness with a pure<sup>130</sup> over-garment, if one is able.<sup>131</sup>
- One's nakedness consists of that between the navel and the knees.<sup>132</sup>
- Regarding women, their nakedness consists of all of the limbs except the face.<sup>133</sup>

- It is recommended for the man to cover his knees, shoulders, back, and the chest during the prayer. There is no problem with one praying in one garment if it's thick enough and covers everything that is obligatory for a man<sup>134</sup> or woman<sup>135</sup> to cover.
- It is not permissible for a man to pray in pure silk.<sup>136</sup> The only exception is if the majority of it is silk or a portion of a garment is tinged with it.<sup>137</sup>
- It is disliked to pray in silk skins.
- It is not permissible to pray in the skin of carcass, even if it is tanned. Similarly, it is not permissible to pray in the skins of that which is not permissible to eat.<sup>138</sup> However, it is no problem to pray in the hair or the wool of these animals, as long as it is washed and purified.<sup>139</sup>
- It is obligatory for those who pray to ensure that their clothing is ritually pure during the prayer<sup>140</sup> and that he prays on that in which there is no ritual impurity.
- Everything that exits the two ends, including semen, prostate fluid, and other things, are ritual impurities that the one who prays is obligatory to free his/her clothing from; whether it's a small or large amount.<sup>141</sup>
- Regarding blood, it is obligatory to remove it if it is continuously dripping. However, if that is not the case, then it is not obligatory to remove it.<sup>142</sup>
- If one is afflicted by all of that we mentioned, one simply washes their clothing from it. If this takes place at the termination of the time of the prayer, there is not harm to avoid doing so [i.e. washing the clothes]. It is not recommended for one to avoid doing so if there is enough time in the day or night to change one's clothes for the prayer.<sup>143</sup>
- Al-Qāsim, upon him be peace, said: "There is no problem with the remaining traces of filth on the clothes after one has attempted to remove it."
- The one who is afflicted by nakedness [i.e. can't afford or find clothing] prays sitting cross-legged.<sup>144</sup> He covers his private parts with grass, dust, or anything that he can. If one cannot find anything, one prays gesturing with his hands similar to that of a sick person. He does not rise from the ground at anytime while displaying his nakedness.<sup>145</sup>
- The one who is [naked] prays standing in the water if he is in a lot of water and sitting if one is in a small amount. In this situation, one gestures with the hands signifying bowing and prostrating.<sup>146</sup>
- If there is a group of naked people, they appoint one of them to lead the prayer and pray to his left and right. Those praying in clear water do similarly if they appoint one of them to lead the prayer. However, if they are in murky water, they pray behind the imam.
- It is recommended for the praying person to lay the forehead on the earth or that which grows from the earth.<sup>147</sup> It is disliked to prostrate on sackcloth or felt, except out of necessity.
- It is disliked to pray on carpet with images of animals on it.<sup>148</sup>

#### The Chapter on the Characteristics of the Prayer and Its Manner

- Among the obligations of the prayer are the intention<sup>149</sup> and the opening declaration of *Allahu Akbar*.<sup>150</sup>
- Among the obligations of the prayer is the recitation of the *Fātiha* and three verses with it, at least once.<sup>151</sup>
- Among the obligations of the prayer are the standings,<sup>152</sup> bowings, and prostrations.<sup>153</sup>
- Al-Qāsim said: "Among the obligations is the testimony of faith<sup>154</sup> with the salutation after it, as well as the salutation.<sup>155</sup> Avoiding these and the remaining ones [i.e. obligations] invalidates it [i.e. the prayer]."
- It is recommended for the one who is praying to face the *qibla*,<sup>156</sup> seek refuge in Allah from the rejected Satan,<sup>157</sup> and say: "{ [I have turned my face towards He who has formed the heavens and earth [as an upright Muslim]. I am not amongst those who associate partners (Q. 6:79). Verily, my prayer, my sacrifice, my life, and my death are for Allah, the Lord of the worlds. He has no partners. With this I am commanded. [I am from amongst] the Muslims } (Q. 6:162-163).<sup>158</sup> Then say: { All praise is due to Allah who has not taken a son. There is no partner who shares in [His] dominion. He has no protector out of weakness } (Q. 17:111). Afterwards, recite the *takbiir* by saying: "*Allahu Akbar*".<sup>159</sup>
- Then one begins the prayer with: *Bismillah ar-Rahmān ar-Rahīm*. Then they recite the *Fātiha* and an additional chapter. One recites "*Bismillah ar-Rahmān ar-Rahīm*" aloud in the audible prayers, for it is a verse of the *Fātiha* as well as the other chapters of the Qur'an [except *Tawba* (Q. 9)]. Yahya [bin al-Hussein], upon him be peace, said in *al-Ahkām* that the prayer is invalid if one does not recite *Bismillah ar-Rahmān ar-Rahīm* aloud.<sup>160</sup>

- Then one declares *Allahu Akbar* and bows until the back is straight with space under his armpits. He places his palms on his knees with slight space between his fingers while they [i.e. his knees] face the *qibla*. One does not bend them [i.e. the knees] to the sides. One keeps his head straight without bowing it low or raising it high.
- One says during the bowing: “Glorified is Allah, the Magnified and may He be praised!” (*Subhāna Allah al-‘Azim wa bi hamdihi*) three times.<sup>161</sup> Then, one raises his head from the bowing and says: “Allah hears those that praise Him” (*sami’ Allahu li man hamidahu*).
- When one has settled in his standing, he goes down to prostrate to Allah saying *Allahu Akbar* and placing his hands on the ground before his knees.<sup>162</sup>
- Then he prostrates placing his forehead and nose on the ground. However, placing the nose on the ground is not obligatory. One remains in prostration with one’s back straight, limbs settled, feet erect, palms close to one’s cheeks, fingers close, space under his armpits, upper arms showing, and elbows away from the sides. In the case of a woman, her elbows are close to her body. Then, one says while in prostration: “Glorified is Allah, the Exalted and may He be praised!” (*Subhāna Allah al-‘Ala wa bi hamdihi*) three times.<sup>163</sup>
- Then one sits with their legs folded under them while their butt is on their left foot and the right foot is extended upwards.<sup>164</sup>
- When one is tranquil while sitting on the left foot, one declares *Allahu Akbar* and prostrates a second time. One glorifies Allah and does in the second prostration the same thing they did in the first one. Afterwards one rises while saying *Allahu Akbar* pushing themselves up with their hands until they stand tranquil. Then they do the same thing throughout the rest of the prayer.
- It’s recommended to say in the last two units of the noon, late noon, and evening prayers, as well as the last unit of the sunset prayer: “Glorified be Allah! All Praise is due to Allah! Allah is the Greatest! There is no god but Allah!” three times. One is permitted to recite the *Fātiha* instead; however, the glorification (*at-tasbīh*) is preferable.<sup>165</sup>
- When one sits for the testimony of faith, one says: “In the Name of Allah and in Allah! All Praise is due to Allah! The most beautiful Names belong to Allah! I testify that there is no god but Allah, the One in which there is no partner! I testify that Muhammad is His Messenger and Slave.” Then one rises if that is the first testimony of faith.<sup>166</sup>
- Before one intends to end the prayer with the final salutation, one says: “O Allah, send your prayers upon Muhammad and the family of Muhammad just as you sent your prayers upon Abraham and the family of Abraham. Send your blessings upon Muhammad and the family of Muhammad just as you sent your blessings upon Abraham and the family of Abraham. Verily, only You are the Praiseworthy, the Glorious.”<sup>167</sup>
- Then one recites the final salutation to the right and then the left. If one is alone then the greeting is to the angels. If one is in a group, the greeting is to the angels and the people praying with him. One says: “*As salāmu ‘alaykum wa rahmatullahi*.”<sup>168</sup>
- It says in the *Muntakhab*: “The prayer is not completed except by means of the two salutations. There is no prayer except with the two salutations.”
- If one says in the testimony of faith: “Greetings, prayers, and goodness are for Allah” as is established, there is no problem.<sup>169</sup>
- It is disliked for the one who prays to do the following during the prayer: blow, point, think about other things, wipe the traces of prostration from the forehead, play with the beard, crack the fingers, raise one of the legs while standing, blow the nose, or rotate to the left or right.<sup>170</sup>
- It is not permissible for the one praying to say “*Amīn*” after the recitation of *Fātiha*.<sup>171</sup>
- Giggling invalidates the prayer. Similar is the case with laughing, if he opens his mouth and it preoccupies him from the prayer. If it has not passed [the mouth], it would be considered giggling.<sup>172</sup>
- One should not recite a verse of prostration and prostrate for it during the obligatory prayers. However, it is permissible in the voluntary prayers. If one refrains from doing that it is more beloved by us.
- Al-Qāsim, upon him be peace, said: “Prostration for a recitation [i.e. of a verse of prostration] of the Qur’ān is not obligatory upon the one who recites or the one who listens.”<sup>173</sup>
- The one who is praying does not raise his hands for any of the declarations of *Allahu Akbar*; whether it be the first one or any other one. Similarly, one does not raise the hands for the standing supplication (*al-qunūt*).<sup>174</sup>
- The standing supplication is *Sunnah* in the last unit of the dawn prayer and odd prayer<sup>175</sup> after the last

- bowing.<sup>176</sup> One recites it aloud, and verses of the Qur'ān are the only speech that is permissible to recite in them.<sup>177</sup>
- The recitation is aloud in the first two units of the sunset prayer, evening prayer, and dawn prayer. The recitation is silent in the noon prayer and late noon prayer.<sup>178</sup>
  - It is recommended to not recite the glorification [i.e. *Subhāna Allah*...] in the bowing and prostration less than three times.<sup>179</sup>
  - A sick person prays to the best of their ability. If they can stand, they pray standing. If they can sit, they pray sitting. The one who is praying sitting, sits cross-legged in the place of standing, and they perform all of the rest of the actions of the prayer normally.<sup>180</sup> If one is not able to prostrate, one simply gestures and mimics the prostration by lowering the head lower than what one would do for the bowing. If one is not able to sit, one faces the *qibla* and prays gesturing the bowing and prostration as we mentioned. Regarding that, if the face is close to something or something is close to the face, it is not permissible. The one who is able prostrates and the one who is not able, gestures.<sup>181</sup>
  - There is no problem if a man writes the number of units he performed on the ground or use pebbles to count them if this would aid in him remembering them. There is no problem if one leans against a wall or otherwise while praying, as long as there is a need, like an illness or greater.<sup>182</sup>
  - It is not permissible for the one praying to kill a snake or scorpion in the prayer. One cannot rectify diversions and it preoccupies one from it [i.e. the prayer]. If one is compelled to do so, one departs the prayer.<sup>183</sup> There is no problem if one straightens one's robe in the prayer, if it falls from the shoulders. It is disliked to place one's hand on one's mouth if one yawns or brushes away pebbles with one's hand, except if one fears that the prostration would not be level if he weren't to do so.
  - There is no problem if the one praying with a *dinar*, *dirham*, flask, stones, or other than that in one's pocket, as long as it is pure.
  - If an impure occurrence takes place in the prayer, this repeals one's purity and this in turn, invalidates the prayer.<sup>184</sup>
  - Similarly, the prayer is invalidated by an action that is not in observance of it, from its lawful (*tahllīhi*) to unlawful (*tahrīmihi*).<sup>185</sup>

#### The Chapter on Leading the Prayer

- There is no problem to pray behind any Muslim who is a slave, a child of fornication, blind, or a Bedouin; just as long as they know what is necessary for the prayer. There is no problem for a free person to pray behind a bounded person (as long as he is complete in the requirements).<sup>186</sup>
- The clothed person does not pray behind the naked person, the standing person behind the sitting, the person who has made ablution behind the person who has made purification by earth (*tayammum*), the one who is performing the obligatory prayers behind the person who is performing the voluntary prayers, nor a man behind a woman<sup>187</sup> or child.
- It is not permissible for the imam to be an openly disobedient person (*al-fāsiq*).<sup>188</sup> Al-Qāsim, upon him be peace, said: "One who has missed a prayer does not lead the prayer."
- If a man prays with another, the follower stands to the right of the imam. If there are three or more, they stand behind the imam.<sup>189</sup>
- A man does not lead women in prayer with a man praying amongst them. However, if there is one man amongst them, it is permissible for him to lead them. If there are two men, the other stands to the right of the imam and the women pray behind the both of them. If there is a congregation of men, they stand behind the imam and the women pray behind them. If there is a man and a hermaphrodite, he does not pray alongside her [i.e. the hermaphrodite]. If there are two men, a hermaphrodite, and a woman, the man stands to the right of the imam, the hermaphrodite stands behind the two of them and the woman stands behind the hermaphrodite.<sup>190</sup> If the imam invalidates his purity by an impure occurrence (*ahdath*), he discontinues his prayer and the followers pray the remainder of the prayer alone. If there are two men with an imam and the imam invalidates his purity by an impure occurrence, one of them leads the other in prayer until the prayer's completion.<sup>191</sup>
- A woman leads other women in prayer by standing in the middle of them. She does not stand in front of them nor do they stand behind her.<sup>192</sup>
- It is recommended for the imam and those with him to rise when the caller to prayer says in the pre-prayer call:

- “Come to prayer.” [Similarly, it is recommended for] the imam to begin the prayer by declaring *Allahu Akbar* without waiting when the caller to prayer says in the pre-prayer call: “Establish the prayer.”<sup>193</sup>
- If a man enters the congregation and cannot find an opening in the prayer line, he goes to one of the ends and pulls one of the men to make a gap. He then stands in the gap. Whoever can make his way into the prayer line, it is best for him. One should not pray behind a prayer line if it is possible.<sup>194</sup>
  - If a man reaches the prayer while the imam is bowing, he declares the opening *Allahu Akbar* intending by it to enter the prayer. He declares it a second time for the bowing and bows. He prays the rest of the prayer with him; standing when he stands, sitting when he sits, and he does not differ in any of the remaining actions. When the imam performs the final salutation, [the man] stands and completes the rest of the units he missed prior to reaching the imam.<sup>195</sup>
  - It is recommended for the one who reaches the prayer while the imam is prostrating to prostrate. When the imam stands, stand and begin the prayer. One makes the point at which one reached the prayer the beginning of the prayer. Similar is the case for a woman who reaches the prayer.<sup>196</sup>
  - If two men ignorantly selected the other as the imam and intended to pray with him [i.e. without knowing that one selected the other], their prayer would be valid. However, if the two of them ignorantly made the intention to be the follower, their prayer would be invalid.<sup>197</sup>
  - There is no problem if the follower corrects the imam if he makes a mistake in recitation.<sup>198</sup>
  - There is no problem if the follower recites behind the imam if he cannot hear him; however, if he can hear him, he doesn’t recite.<sup>199</sup>
  - There is no problem if one prays in congregation in a mosque after another congregation has already prayed.<sup>200</sup>
  - The traveller does not pray behind the resident; except the sunset and dawn prayers. The resident prays behind the traveller and when the traveller completes his prayer, the resident stands and prays the remainder of his prayer.<sup>201</sup>
  - If a man unknowingly leads the people in prayer while in the state of major or minor ritual impurity, once he remembers, he repeats the prayer and they repeat the prayer as well.<sup>202</sup>
  - It is disliked for a congregation to pray behind an imam while they are on elevated plain and the imam is on a lower plain. However, if a congregation is on a lower plain and the imam is on an elevated plain, the congregation repeats their prayer.<sup>203</sup> Al-Qāsim said: “If there is a road that people pass through between the imam and the followers, the prayer is invalidated.”
  - If women penetrate the men’s prayer lines, the prayer of the men behind them would be invalidated. The school’s position also demands that the prayer be invalidated for the one to the right of her or the left.<sup>204</sup>
  - If an impure occurrence happens to the imam, he discontinues his prayer and brings another person forward to lead the prayer.<sup>205</sup> If the point at which he was brought forward was a completion of a unit, when he is in the final sitting, they stand and complete the rest and perform the salutation while not waiting for him. If they do wait until the salutation, there is no problem with that.<sup>206</sup>

#### The Chapter on the Prostration of Forgetfulness

- Two prostrations of forgetfulness are obligatory on whoever stands in the place of sitting, sits in the place of standing, bows in the place of prostrating, prostrates in the place of bowing, glorifies Allah in the place of reciting, or recites in the place of glorification.<sup>207</sup>
- If a man has doubt whether he completed two units or three, he investigates, acts upon his assumption, and prostrates twice for forgetfulness.<sup>208</sup> If he reaches no assumption, he repeats the prayer. Similarly, if one is certain that he did more or less, he repeats the prayer. Al-Qāsim, upon him be peace, said that anyone who is afflicted by a lot of doubts continues with it and does not pay heed to the distractions of his doubt.<sup>209</sup>
- If the one who prays is certain that he performed an extra unit in the prescribed prayers by way of a prostration of forgetfulness, his prayer would be sound.
- If one forgets to sit for the testimony of faith in the second unit while standing and remembers before he begins the recitation, he sits, performs the testimony of faith, and then stands. If he does not remember until after he begins the recitation, he continues with the prayer and prostrates twice for forgetfulness.<sup>210</sup>
- If a man reaches the imam during a unit and [the imam] has to perform the prostration of forgetfulness, when [the imam] pronounces the salutation and prostrates twice for forgetfulness, [the man] does not prostrate, rather

- he continues with his prayer and prostrates twice for forgetfulness afterwards.<sup>211</sup>
- If a man forgets something while praying behind an imam who did not forget anything, the man prostrates twice for forgetfulness.<sup>212</sup>
  - If one forgets something in his prayer and unmindfully performs the two salutations, he repeats the prayer. If he remembers after only pronouncing one salutation, he continues with his prayer and prostrates twice for forgetfulness afterwards.<sup>213</sup>
  - If one forgets to declare the first *Allahu Akbar*, he repeats the prayer. If he forgets any of the subsequent declarations of *Allahu Akbar*, he prostrates twice for forgetfulness. Similarly, if he forgets all of the recitations, he repeats the prayer. If he recites in one unit but forgets to recite in the others, he prostrates twice for forgetfulness. Similarly, the one who forgets to make the standing supplication prostrates twice for forgetfulness.
  - The two prostrations of forgetfulness take place after the final salutations; whether one prostrates out of additions or deficiencies. Whoever prostrates before the final salutation invalidates his prayers.<sup>214</sup>
  - It is recommended to repeat the testimony of faith after them [i.e. the two prostrations]. If a man has to perform the two prostrations of forgetfulness and then remembers, he prostrates twice for forgetfulness. If he is outside of the prayer, he prostrates twice wherever he is.<sup>215</sup> Al-Qāsim, upon him be peace, said: “If one forgets in the voluntary prayers, one prostrates twice for forgetfulness.”

#### Chapter on Making Up the Prayers

- If a man loses consciousness for a day, it is not obligatory for him to make up any of the prayers he missed, except if it is within one of its times [that he regains his consciousness]. Similar is the case for one who is temporarily insane or very ill insomuch that he cannot perform the prayer, in every respect.<sup>216</sup>
- If a man avoids the prayer knowingly or unknowingly, he has to make it up.<sup>217</sup>
- If one misses a number of prayers, one makes it up however one wants, whether it be immediately or at different times. One precedes each prayer with the appropriate intention.<sup>218</sup>
- If one misses a supererogatory prayer, it is recommended to make it up.<sup>219</sup>
- If one begins a supererogatory prayer and then discontinues it, it is not obligatory for him to make it up.<sup>220</sup>
- Al-Qāsim, upon him be peace, said: “If the prayer time elapses prior to a woman completing her menstruation cycle, it is not obligatory for her to make it up.”<sup>221</sup>
- If the prayer time elapses for a traveller, he makes it up. However, even if he settles as a resident, he prays the prayer of a traveller. If the prayer time elapses for a resident and he begins travelling, he makes the prayer up as a resident.<sup>222</sup>
- If a man purifies himself with impure water without knowing it and he finds out, he makes up his prayer as long as it is still within the [necessary] prayer time. However, if he finds out that the prayer time has passed, he does not make it up. The same applies to the one who prays with ritual impurity on their clothes. This statement applies to every situation in which one does something ignorantly without intention. Whoever unknowingly prays in the state of major ritual impurity repeats the prayer; whether it is before or after its allotted time. The same applies to the one who unknowingly prays before the prayer time.<sup>223</sup>

#### The Chapter on the Travelling Prayer and Fear Prayer

- It is obligatory for the traveller to pray two units [for every prayer] except for the sunset prayer.<sup>224</sup>
- Travel consists of at least a *barīd*.<sup>225</sup>
- If a man departs on a journey, he shortens after he is no longer visible to the people of his house; whether by land or sea, near or far.<sup>226</sup>
- If the traveller makes the intention to remain in a place for ten days, he prays the complete prayer. Likewise is the case if they take a ship to an island or other than that.<sup>227</sup> However, if one has the intention to travel, he shortens the prayer up until a month’s time; after which, he prays the complete prayer.<sup>228</sup>
- If a man leaves from his city to go to other places, returns, but passes through his city, he prays the complete prayer. If he is in his native city but moves throughout it and goes outside of it, he does not pray the complete prayer.<sup>229</sup>
- If a traveller enters the prayer and decides that he wants to settle as a resident, he prays the complete prayer. If

- he then decides to travel afterwards, he is not permitted to shorten [the prayer].<sup>230</sup>
- The fear prayer is the division of the Muslims into two groups. One group stands face-to-face with the enemy and the other group prays with the imam. He begins the prayer, then recites, bows, and prostrates. Then the imam stands with the first group, lengthens the recitation, and completes one unit. Afterwards, they pray the last unit by themselves without an imam and pronounce the final salutation. Then the first group departs and stands face to face with the enemy while the second group begins their prayer. They stand behind the imam pray the second unit with him. He then performs the testimony of faith and the final salutation while the second group continues to pray their last unit on their own.<sup>231</sup>
  - If it is the sunset prayer, the imam prays two units with the first group and one unit with the second group.<sup>232</sup>
  - Al-Qāsim, upon him be peace, said: “One does not pray the fear prayer except during travel.”<sup>233</sup>
  - Al-Qāsim, upon him be peace, said: “If one is in fear and he is not able to pray standing, bowing, or prostrating, he simply gestures with his head. One gestures the prostration lower than the bowing. If one is not able to pray except by declaring *Allahu Akbar* and other verbal remembrances to Allah, the Exalted, one does the best to one’s ability.”<sup>234</sup>

#### The Chapter on the Friday Prayer and the Two Festival (‘Idayn) Prayers

- The Friday prayer is not valid unless the following conditions are met: there must be at least three Muslims present excluding the imam;<sup>235</sup> the place that they pray in must be in a city, village, or any other place that is normally utilized as a congregational mosque;<sup>236</sup> the time for it must be after the descent of the sun from its zenith;<sup>237</sup> the sermon must be two separate sermons with a sitting between them;<sup>238</sup> and the imam that gives the sermon must be one in whom the obedience of the Muslims is obligatory.<sup>239</sup>
- It must take place as we mention: The caller gives the call to prayer, and then the imam stands and gives two sermons while sitting between them. Afterwards, he establishes the prayer by praying two units with the recitation being audible.<sup>240</sup>
- It is recommended for the imam to recite the Mother of the Book [i.e. *Fātiha*] (Q. 1) and *al-Jumu’a* (Q. 62) in the first unit, as well as the Mother of the Book and *al-Munāfiqīn* (Q. 63) in the second unit.<sup>241</sup>
- Attendance of the Friday prayer is obligatory upon all based upon the conditions that we previously mentioned except the following: a sick person, a woman, and a slave.<sup>242</sup> However, it is recommended for them to attend.<sup>243</sup>
- If one of the two Festivals occurs on Friday, it is permissible to choose between observing one of them, except in the case of the imam.<sup>244</sup>
- It is disliked to pray or speak during the imam’s sermon.<sup>245</sup>
- The one who misses the sermon prays four units for the noon prayer. The one who catches a unit with the imam, prays two units.<sup>246</sup>
- If a man is in a place where he is far away from the imam, it is permissible for him to pray the Friday prayer with the people following him if the imam appoints him for the sermon. If there is no imam, then he appoints one.<sup>247</sup> Similar is sufficient. If no one calls to himself [i.e. to be recognized as the imam], it becomes necessary for one to do so. If the imam makes the intention [i.e. to call to himself] but does not do so openly, he is not an imam. If he does not call to himself openly, the Friday prayer is not obligatory.<sup>248</sup>
- If one begins the Friday prayer with the appointment of the imam and then finds out that the imam died before its [i.e. the Friday prayer service] completion, the Friday prayer service would be discontinued.
- If the Friday prayer service begins on a foggy day before the descent of the sun from its zenith and the sermon or the prayer is going on, after one comes to know of it, one continues with the sermon and the prayer because the sermon is in conjunction with the prayer.
- The two Festival prayers are two units. The imam begins the prayer and then recites the *Fātiha* and a lengthy chapter. Then he declares *Allahu Akbar* seven times, reciting the following between every two declarations: “Allah is the Greatest over all (*Allahu Akbar kabīra*). Abundant praise is due to Allah (*Al-hamdulillahi kathīra*). Glorified be Allah in the morning and late noon (*Subhana Allah bukra wa ašīla*).” Then he bows, prostrates twice, stands, and recites the *Fātiha* and another chapter. Then, he declares *Allahu Akbar* five times and recites what he recited in the first instance. Then he bows, prostrates twice, makes the declaration of faith, and performs the final salutation.<sup>249</sup>

- Then he rises on his camel or pulpit to deliver a sermon.<sup>250</sup> Before he begins his speech, he declares *Allahu Akbar* nine times and after he completes it, he declares *Allahu Akbar* seven times. He instructs the people in what they need to know concerning the fast-breaking dues (*zakāt al-fitr*). Then, he sits for a short period, and rises again for the second sermon. He declares *Allahu Akbar* seven times and descends.<sup>251</sup> He does similar in the case of the Festival of Sacrifice (*‘Id al-Adha*), except in that sermon, he specifies with: “Allah is the Greatest! Allah is the Greatest (*Allahu Akbar, Allahu Akbar*)! There is no God but Allah! (*Lā ilaha ila Allah*)! Allah is the Greatest over all (*Allahu Akbar kabīra*). Abundant praise is due to Allah (*Al-hamdulillahi kathīra*), Who has guided us, appointed us, and enjoined us with the care of livestock (*‘ala ma a’tānā wa awlānā wa ahla lanā min bahīma al-‘anām*).”<sup>252</sup> Then he returns to the sermon and does that three times urging the people to sacrifice and instructing them in what they need to know concerning that.
- There is no call to prayer or pre-prayer call for the two Festival prayers.<sup>253</sup>
- It is recommended for one to pray a two unit prayer before the two Festival prayers without declaring *Allahu Akbar*.<sup>254</sup>
- It is also recommended for one to pray the Festival prayers to engage in the declarations of *Allahu Akbar*
- The declaration of *Allahu Akbar* for the last days of the sacrifice (*at-tashrīq*) continues from the dawn prayer of the day of ‘Arafat to the late noon prayer on the last day of sacrifice, which amounts to twenty-three prayers.<sup>255</sup> The declaration is: “*Allahu Akbar! Allahu Akbar! Lā ilaha ila Allah! Allahu Akbar! Allahu Akbar! Wa lillahi al-hamd! Al-hamdulillahi ‘ala ma a’tānā wa awlānā wa ahla lanā min bahīma al-‘anām*” It says in the *Ahkām*: “*Allahu Akbar kabīra! Al-hamdulillahi kathīra! Subhana Allah bukra wa ašīla!*”
- One declares this at the end of each prayer; obligatory or supererogatory. One also declares this on the day of breaking the fast (*yawm al-fitr*) until the imam comes out and begins the sermon.<sup>256</sup>

#### The Chapter of the Eclipse Prayer and the Rain Prayer

- The eclipse prayer is ten bowings with four prostrations. The Muslims choose the imam and stand behind him. He then declares *Allahu Akbar* and recites the Fātiha and what’s easy [i.e. from the Qur’ān]. He then bows, lifts his head, recites, bows, lifts his head, and recites. He does this five times. Then after he lifts his head from the fifth bowing, he declares *Allahu Akbar* and prostrates twice. He then stands and repeats in the second unit what he did in the first unit. He then makes the declaration of faith and performs the final salutation.<sup>257</sup> It is recommended that he stays in his place, increases in asking for forgiveness, declaring *Lā ilaha ila Allah*, supplicating for himself and the Muslims, and reciting [Qur’ān] loudly, if he desires.<sup>258</sup>
- Yahya, upon him be peace, recommends that one repeats the recitation of *al-Falaq* (Q. 113) in the eclipse prayer.<sup>259</sup>
- For the rain prayer, if they are afflicted by a drought, the Muslims gather and go to the public square of their city. Then they place an imam in front of them and he leads them in four units of prayer with a salutation between two. Then he seeks forgiveness from Allah for himself and the Muslims while they supplicate earnestly. They supplicate seeking mercy, repentance, and acceptance.<sup>260</sup>
- Then the imam flips part of his cloak that was on his right onto his left and the part of his cloak that was on his left onto his right. He then departs and the people depart with him.<sup>261</sup>
- If there is no imam present to pray the rain prayer, then they find an imam of a mosque and he does it.<sup>262</sup>

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- 1 {We send down from the sky purifying water} (25:48). It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((Water is pure and not rendered impure except by that which alters its smell, taste, and colour)).
- 2 {Therein [i.e. Paradise] are rivers of water unaltered} (Q. 47:15). It is narrated on the authority of Abu Hurayra: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((Do not take the purification bath in running water while it is ritually impure)).
- 3 {He has created grazing livestock for you. In them is warmth and other benefits. And you eat from them} (Q. 16:5). It is narrated that the Prophet, peace and blessings be upon him and his progeny, said: ((It is permissible to eat the meat of everything that chews cud. Its milk, remains, and urine are permissible)).
- 4 {And inform them that water is to be shared between them [i.e. the people of Thamūd and the she-camel]} (Q. 54:28). It is narrated that the Messenger of Allah, peace and blessings be upon him and his progeny, was asked: “Can one make ablution from the excess of a donkey?” He replied: ((Yes. Its excess is pure for you)).
- 5 {It is a harm so keep away from wives [i.e. avoid sexual intercourse] during menstruation} (Q. 2:222). It is narrated on the authority of Ibn ‘Abbās that the Prophet, peace and blessings be upon him and his progeny, came and made the ablution using the water that his wives used to remove their state of ritual impurity. They then said: “O Messenger of Allah, we used that water to take our purification baths!” He replied: ((There is no ritual impurity in that water)).
- 6 {Lawful for you are the good foods and what has been caught by the hunting animals you train...so eat from what (*min mā*) they catch for you} (Q. 5:4) It is narrated that the Prophet, peace and blessings be upon him and his progeny, said: ((If a dog licks a pot, wash it seven times))
- 7 {Verily the idolaters are impure (*najas*)} (Q. 9:28). It is narrated on the authority of Abi Tha’laba that when he asked the Prophet, peace and blessings be upon him and his progeny, what he should do with the remains of the People of the Book, he replied: ((Wash it...))
- 8 {They are brought to the Ancient House for sacrifice} (Q. 22:33) cf. {“Purify My House...} (Q. 2:125). It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((There is no problem with the urine of that in whose meat you eat)).
- 9 {He has subjected the sea for you to eat tender meat from it} (Q. 16:14). It is narrated on the authority of the Messenger of Allah, peace and blessings be upon him and his progeny: ((Its water (i.e. the sea) is pure and its meat is permissible)).
- 10 {And if the fly should steal something from them they could not recover it from them} (Q. 22:73). It is narrated on the authority of ‘Ali, upon him be peace: The Messenger of Allah came to a bowl of food with beetles or flies in it. He then commanded it to not be thrown away and said: ((Eat from it because there is nothing prohibited in it)).
- 11 {Prohibited for you are carcasses...} (Q. 5:3). It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((Do not utilize anything from any carcass)).
- 12 {Therein [i.e. Paradise] are rivers of water unaltered} (Q. 47:15). It is narrated on the authority of ‘Ali, upon him be peace: ((If a dead mouse is in the well, remove it [i.e. the water] until the majority of the water is gone)).
- 13 {...from their wool, fur, and hair is furnishing and comfort} (Q. 16:80). It is narrated on the authority of Abu Salama bin Abdur-Rahmān that he heard Umm Salama say that the Prophet, peace and blessings be upon him and his progeny, said: ((There’s no harm in the wool or hair of the carcass as long as it is washed with water)).
- 14 {Verily, it [i.e. a pig] is impure} (Q. 6:145). It is narrated on the authority of ‘Ali, upon him be peace: ((Playing with this [i.e. dice] while gambling is like eating the meat of a pig)).
- 15 {Prohibited for you are carcasses...} (Q. 5:3). It is narrated on the authority of the Messenger of Allah, peace and blessings be upon him and his progeny: ((Do not utilize anything from any carcass)).
- 16 {If one of you comes from a place of relieving themselves...and do not find water...} (Q. 5:6) It is narrated on the authority of ‘Ali, upon him be peace, that the Prophet, peace and blessings be upon him and his progeny, was asked by a woman: “Is it permissible for a woman cleanse their private parts with other than water?” He replied: ((No, except if you can’t find water)).
- 17 {Strike [the ground] with your foot. [What gushes forth] is a cool bath and drink} (Q. 38:42). It is narrated on the authority of Ibn ‘Abbās: “The Messenger of Allah, peace and blessings be upon him and his progeny, entered a bath house (*hamām*) in Juhfa and bathed in it.”
- 18 {O you who believe, obey Allah, obey the Messenger and do not invalidate your deeds} (Q. 47:33) cf. {Then twelve springs gushed forth. Each group knew its own place for drink} (Q. 2:60). It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny, that he said to the Bani Abdul-Mutalib: ((Verily, Allah dislikes that you wash yourselves from the filth of the people’s hands)).
- 19 {...stripping them [i.e. Adam and Eve] of their clothing to show them their nakedness. Indeed, he [i.e. Satan] sees you, he and his tribe, from where you do not see them} (Q. 7:27). It is narrated on the authority of Anas: When the Messenger of Allah, peace and blessings be upon him and his progeny, went to relieve himself, he did not lift his clothes until he crouched to the ground.
- 20 {...seek refuge in Allah} (Q. 7:200). It is narrated on the authority of Zayd bin Arqam: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((When one of you desires to relieve yourself, say: “O Allah, I seek refuge in you from the male and female devils of impurity”)).

- 21 {Allah has made the Ka'ba, the **Sacred House** established for the people} (Q. 5:97). It is narrated on the authority of 'Ata bin Zayd al-Laythi that he heard Abu Ayyub al-Anṣārī say: "The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((Do not face the *qibla* when you urinate or defecate; rather, face the east or west))."
- 22 {Within it [i.e. mosque of righteousness] are men who love to purify themselves} (Q. 9:108). It is narrated on the authority of Muhammad bin al-Hanifiyya: "I went to my father, 'Ali bin Abi Ṭalib...He poured the water with his right hand and cleansed his private parts...He said to me: ((O my dear son, do this like I did it))."
- 23 {As for the one who is given his record in his right hand, he will be judged with an easy account} (Q. 84:7-8). It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((When one goes to relieve oneself, do not wipe with the right hand)).
- 24 {Within it [i.e. mosque of righteousness] are men who love to purify themselves} (Q. 9:108). It is narrated on the authority of [Abu] Dharr, may Allah be pleased with him—the Prophet, peace and blessings be upon him and his progeny: ((Three stones purify the believer)).
- 25 {...or if one of you comes from a place of relieving themselves (*min al-ghā'it*) [lit. "from defecation"; which is done squatting]...} (Q. 4:43). It is narrated on the authority of Ā'isha: "The Messenger of Allah, peace and blessings be upon him and his progeny, did not stand while urinating since the revelation of the Qur'ān."
- 26 {And they were not commanded except to worship Allah being sincere to Him in religion} (Q. 98:5). It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((Actions are by their intentions. All matters are by what one intends)).
- 27 {O you who believe, when you rise for the prayer, wash your **faces**...} (Q. 5:6) cf. {...they will be relieved with water like dark oil, which burns their **faces**. Wretched is the **drink**} (Q. 18:29). It is narrated on the authority of 'Ali, upon him be peace, that the Messenger of Allah, peace and blessings be upon him and his progeny, said: ((Rinse your mouth and inhale water in your nostrils and blow it out)).
- 28 {O you who believe, when you rise for the prayer, wash your faces...} (Q. 5:6). It is narrated on the authority of 'Abdullah bin Zayd that the Prophet, peace and blessings be upon him and his progeny, washed his face thrice.
- 29 {O you who believe, when you rise for the prayer, **wash** your **faces**...and **wipe** your heads (Q. 5:6) cf. ["Do not grab me by my beard or my head..."] (Q. 20:94). It is narrated on the authority of Anas: The Prophet, peace and blessings be upon him and his progeny, said: ((Gabriel came to me and said: "When you make ablution, run your wet fingers through your beard"))).
- 30 {...and wash your faces and hands until the elbows...} (Q. 5:6). It is narrated on the authority of Jābir bin 'Abdullah: The Messenger of Allah, peace and blessings be upon him and his progeny, caused water to flow until his elbows when he made ablution.
- 31 {...and wipe your heads (*bi ru'usikum*)...} (Q. 5:6) cf. {...wipe your faces (*bi wujūhikum*)...} (Q. 5:6). It is narrated on the authority of the Messenger of Allah, peace and blessings be upon him and his progeny, that he wiped from the front of the head until the nape and then returned his hands to the front.
- 32 {...and wipe your heads...} (Q. 5:6) cf. {We drew veils over their ears...} (Q. 18:11). It is narrated on the authority of Abu Umāma al-Bāhili that when the Messenger of Allah, made ablution, he wiped his ears with his head and said: ((The ears are a part of the head))
- 33 {...and wash your feet to the ankles} (Q. 5:6). It is narrated on the authority of 'Abdullah bin 'Umar that the Messenger of Allah, peace and blessings be upon him and his progeny, saw some people making ablution and they avoided their feet. He then said: ((Woe to the heels from the fire! Complete the ablution)).
- 34 {O you who believe, when you rise for the prayer, wash your faces **and** hands until the elbows **and** wipe your heads **and** wash your feet to the ankles} (Q. 5:6). It is narrated on the authority of the Messenger of Allah, peace and blessings be upon him and his progeny, that he said: ((Begin with what Allah begins with)).
- 35 {Allah loves those that purify themselves} (Q. 9:108). It is narrated on the authority of 'Ali, upon him be peace, that he made ablution washing each limb thrice. He then said: "This is the ablution of the Messenger of Allah, peace and blessings be upon him and his progeny."
- 36 {And remember the Name of your Lord and devote yourself to Him wholly} (Q. 73:8). It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((There is no ablution for the one who does not mention the Allah)).
- 37 {...and wipe (*amsahu*) your heads...} (Q. 5:6) cf. {...he went about rubbing (*mas-ha*)...the necks} (Q. 38:30). It is narrated on the authority of 'Ali, upon him be peace: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((The one who makes ablution and wipes the nape of his neck with water, will be safe from thirst (*al-ghilli*) on the Day of Judgment)).
- 38 {When Abraham was tested with some commands [one of which was the use of the tooth-stick], he fulfilled them} (Q. 2:124). It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((If it wouldn't had been a burden on my community, I would have made using the tooth-stick obligatory with purification)).
- 39 {...and wash (*aghsilu*) your faces and hands until the elbows...} (Q. 5:6) cf. {...and no food except the pouring (*ghislīn*) of wounds} (Q. 69:36). It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((If I was to pour three handfuls [of water] on my head, I would be pure)).
- 40 {...or if one of you comes from a place of relieving themselves...and do not find water...} (Q. 4:43). It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((Ablution is due for that which comes from the two ends)).
- 41 {Ahead of him is Hell, and he will be given a drink of filthy [from oozing pus and blood] water (*mā'u ṣadid*)} (Q. 14:16). It is narrated on the authority of 'Ali, upon him be peace: I said: "O Messenger of Allah, has Allah prescribed the ablution for us for occurrences of

- impurity only?" He replied: ((No. It pertains to seven things...flowing blood, inducing vomit, vomit filling the mouth...)).
- 42 {O you who believe, when you rise [i.e. from sleep] for the prayer, wash your faces...} (Q. 5:6). It is narrated on the authority of 'Ali, upon him be peace: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((...the one who sleeps should make ablution)).
- 43 {O you who believe, when you rise [i.e. from sleep] for the prayer, wash your faces...} (Q. 5:6). It is narrated on the authority of Ibn 'Abbās that the Prophet, peace and blessings be upon him and his progeny, said: ((Verily ablution is for the one who falls into a deep sleep)).
- 44 {O you who believe, indeed, intoxicants, gambling, [sacrifices to false gods on] stone altars, and divining arrows are but the **impurities** (*rijs*) of the work of Satan} (Q. 5:90) cf. {Purify your clothing and avoid **impurity** (*ar-rijz*)} (Q. 74:4-5). It is narrated on the authority of Anas: The Messenger of Allah, peace and blessings be upon him and his progeny, commanded us that ablution should be made because of an impure occurrence and harming a Muslim.
- 45 {...if you are in the state of major ritual impurity, purify yourselves [i.e. wash your whole body]} (Q. 5:6). It is narrated on the authority of Qays bin Talq—his father, that he asked the Messenger of Allah, peace and blessings be upon him and his progeny: "If one touched the penis, should one make ablution?" He replied: ((No)).
- 46 {If you...**touch** women and do not find water...} (Q. 5:6) cf. {If you divorced them before you've **touched** them...} (Q. 2:237). It is narrated on the authority of Ā'isha: The Messenger of Allah, peace and blessings be upon him and his progeny, would kiss some of his wives and he would not renew his ablution.
- 47 {Those that committed crimes used to laugh at those who believed} (Q. 83:29). It is narrated on the authority of Abul-'Āliya that when a blind man came in the mosque during prayer, he tripped and fell. [Some of] the people laughed. The Messenger of Allah, peace and blessings be upon him and his progeny, commanded the people who laughed to renew their ablution and prayers.
- 48 {...and wipe your heads...} (Q. 5:6). It is narrated on the authority of 'Ali, upon him be peace, that people were taught the ablution by the Messenger of Allah, peace and blessings be upon him and his progeny. He wiped his head in the front and back.
- 49 {...wash your **feet** to the ankles} (Q. 5:6). It is narrated on the authority of 'Ali, upon him be peace: "Verily, the Messenger of Allah, peace and blessings be upon him and his progeny, wiped [over the leather socks] before the revelation of *al-Mā'ida*. The verse in *al-Mā'ida* [i.e. Q. 5:6] was not revealed yet. However, he did not wipe afterwards."
- 50 {...wash your **feet** to the ankles} (Q. 5:6). It is narrated on the authority of 'Ali, upon him be peace, that he and the Messenger of Allah, peace and blessings be upon him and his progeny, witnessed a man making ablution and saw that the side of the man's heel was still dry. The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((O companion of the prayer, I noticed that your heel was still dry. If so, utilize water and repeat your prayer)).
- 51 {O you who believe, do not approach prayer...in the state of major ritual impurity...until you have bathed} (Q. 4:43). It is narrated on the authority of 'Ali, upon him be peace: The Messenger of Allah, peace and blessings be upon him and his progeny, said discharge could be one of three matters: (...Third, semen (*al-mani*), a flowing liquid which occurs as a result of sexual passion. The purification bath is obligatory because of this)).
- 52 {O you who believe, do not approach prayer...in the state of major ritual impurity...until you have bathed} (Q. 4:43). It is narrated on the authority of Ā'isha: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((When anyone sits between the four parts of a woman and the two circumcised parts meet, a purification bath becomes obligatory)).
- 53 {When they have purified themselves [i.e. from menstruation], come to them where Allah has ordained for you} (Q. 2:222). It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny, that he said to Ā'isha while the end of her menstruation approached and she delayed the minor pilgrimage: ((Unloose and comb your hair. Bathe and proceed to the pilgrimage))
- 54 {When they have purified themselves [i.e. from menstruation], come to them where Allah has ordained for you.} (Q. 2:222). It is narrated on the authority of Jābir that Asma' u bint Umays gave birth to Muhammad bin Abi Bakr. She sent a letter to the Messenger of Allah, peace and blessings be upon him and his progeny, and it said: 'How should I proceed?' He said: ((Bathe and reapply clothes and the *ihram*)).
- 55 {...if you are in the state of major ritual impurity, purify yourselves} (Q. 5:6). It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((When a man has intercourse but does not bathe himself and urinates, and unless he has frequent discharges, then it is an illness)).
- 56 {...if you are in the state of major ritual impurity, purify yourselves} (Q. 5:6). It is narrated on the authority of Ā'isha: When the Prophet, peace and blessings be upon him and his progeny, took the purification bath, he rinsed his mouth and nose.
- 57 {...wipe your heads ...**But** if you are in the state of major ritual impurity, purify yourselves} (Q. 5:6). It is narrated on the authority of Abu Hurayra: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((Under each hair is ritual impurity, so wash the hair and cleanse the person)).
- 58 {O you who believe, when you rise for the prayer, wash your faces and hands until the elbows and wipe your heads and wash your feet to the ankles. **But** if you are in the state of major ritual impurity, purify yourselves} (Q. 5:6). It is narrated on the authority of 'Ali, upon him be peace: ((Whoever bathes himself from ritual impurity to attend the prayer should make ablution)).
- 59 {O you who believe, do not approach prayer...in the state of major ritual impurity...until you have bathed} (Q. 4:43). It is narrated on

- the authority of ‘Ali, upon him be peace,—the Prophet, peace and blessings be upon him and his progeny: ((The one who leaves even a piece of hair from his body with ritual impurity and not bathe, such and such will be in the fire))
- 60 {O children of Adam, **beautify yourselves at every place of prostration**} (Q. 7:31). It is narrated on the authority of Tawūs: The Prophet, peace and blessings be upon him and his progeny, said: ((Bathe on Friday. Wash your heads even if you are not in the state of impurity. Apply scents))."
- 61 {O you who believe, when you rise for the prayer, wash...} (Q. 5:6). It is narrated on the authority of Zādān: I asked ‘Ali, upon him be peace, about the purification bath. He replied: ((You take it on Friday, the day of ‘Arafat, the day of breaking the Ramadan fast (*yawm al-fitr*), and the day of sacrifice)).
- 62 {Whoever honours the sacred things of Allah, it is best for them in the sight of his Lord} (Q. 22:30). It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny, that he said to Ā’isha while her menstruation was approaching and she delayed the minor pilgrimage: ((Unloose and comb your hair. Bathe and proceed to the pilgrimage)).
- 63 {Allah takes the souls at death and those who do not die, in their sleep} (Q. 39:42). It is narrated on the authority of Ā’isha: “The Prophet, peace and blessings be upon him and his progeny, used to bathe on four occasions: the lifting of major ritual impurity, the Friday prayer, cupping, and bathing the dead.”
- 64 {Whoever honours the signs of Allah, it is, indeed, it is God-consciousness in their hearts} (Q. 22:32). It is narrated on the authority of Anas bin Mālik—the Prophet, peace and blessings be upon him and his progeny: ((The one who makes ablution on Friday will have blessings in it and it may lead to obligation. The bath would be even better)).
- 65 {Verily, assumption does not avail against the truth in anything} (Q. 53:28). It is narrated on the authority of the Messenger of Allah, peace and blessings be upon him and his progeny, that he discontinued his prayer and said: ((I forgot something from the ablution that should be done)). He rinsed his nostrils and mouth, and then he returned to the prayer.
- 66 {O you who believe, when you rise for the prayer...} (Q. 5:6). It is narrated on the authority of ‘Ali, upon him be peace: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((There’s no statement or action except by intention)).
- 67 {O you who believe, when you rise for the prayer, wash your faces **and** hands until the elbows **and** wipe your heads **and** wash your feet to the ankles. **But** if you are in the state of major ritual impurity, purify yourselves} (Q. 5:6). It is narrated that ‘Ali, upon him be peace, made ablution after the purification bath.
- 68 {Allah does not desire difficulty for you. He desires to purify you.} (Q. 5:6). It is narrated on the authority of ‘Ali, upon him be peace, that he injured one of his forearms and bandaged it. After asking about performing the ablution, the Prophet replied: ((Wipe over the bandage)). He then asked: “How about one that is in the state of ritual impurity?” He replied: ((Do likewise)).
- 69 {If you are **ill**... take pure, high earth and wipe your faces and hands with it} (Q. 5:6). It is narrated on the authority of Jābir that when they were with the Prophet, peace and blessings be upon him and his progeny, on a journey, a man was injured and asked if he could make purification by clean earth. The Prophet replied: ((...It is sufficient that one purifies oneself by clean earth while wrapping a cloth bandage around his injury. One wipes over it and washes the rest of the body)).
- 70 {...if you cannot find water, then take pure, high earth and wipe your faces and hands with it} (Q. 5:6). It is narrated on the authority of Hudhayfa: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((Dust was made a means of purification for us when one cannot find water)).
- 71 {O you who believe, when you rise for the prayer...and if you cannot find water, then take pure, high earth and wipe your faces and hands with it} (Q. 5:6). It is narrated on the authority of Abu Dharr that the Prophet, peace and blessings be upon him and his progeny, said: ((The high and dry [earth], purifies the one who cannot find water. If one is in extreme difficulty and then finds water, one wipes with it)).
- 72 {O you who believe, **when you rise for the prayer**...and if you cannot find water, then take pure, high earth} (Q. 5:6). It is narrated on the authority of ‘Ali, upon him be peace: ((Make purification by earth for each prayer)).
- 73 {...take pure, high earth...} (Q. 4:43) It is narrated on the authority of Hudhayfa: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((Dust was made a means of purification for us when one cannot find water)).
- 74 {...take pure, high earth...} (Q. 4:43) It is narrated on the authority of ‘Ali, upon him be peace: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((The earth was made a place of prostration for me as well as a means of purification)).
- 75 {...then take pure, high earth and wipe your faces and hands with it} (Q. 5:6). It is narrated on the authority of Aslam at-Taymimi: I was with the Messenger of Allah, peace and blessings be upon him and his progeny...and he said to me: ((O Aslam, purification by earth is when you strike the high, dry earth twice. Strike it the first time for your face and the second time for your forearms; the outer and inner parts)).
- 76 {... **wipe** your faces and hands with it} (Q. 5:6). It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny, that he struck the earth with his hands and then shook the excess dust off of them (*nafadahumā*).
- 77 {Allah does not desire difficulty for you. He desires to purify you.} (Q. 5:6) It is narrated on the authority of Abu Dharr that the Prophet, peace and blessings be upon him and his progeny, said: ((The high and pure [earth], purifies the one who cannot find water. If one is in extreme difficulty and then finds water, one wipes with it)).
- 78 {Allah does not desire difficulty for you. He desires to purify you.} (Q. 5:6). It is narrated on the authority of Abu Dharr that the Prophet, peace and blessings be upon him and his progeny, said: ((The high and pure [earth], purifies the one who cannot find water. If one

- is in extreme difficulty and then finds water, one wipes with it)).
- 79 {O you who believe, when you rise for the prayer...and if you cannot find water...} (Q. 5:6). It is narrated on the authority of Aslam at-Taymimi: I was with the Messenger of Allah, peace and blessings be upon him and his progeny, on a journey... At that point, Gabriel, blessings of Allah be upon him, came down with the verse of purification by clean earth... Then we later came across water and he [i.e. the Prophet] said: ((O Aslam, bathe yourself with it)).
- 80 {O you who believe, when you rise for the prayer...and if you cannot find water then take pure, high earth} (Q. 5:6). It is narrated on the authority of Jābir that when they were with the Prophet, peace and blessings be upon him and his progeny, on a journey, a man was injured and asked if he could make purification by clean earth. The Prophet replied: ((...It is sufficient that one purifies oneself by clean earth while wrapping a cloth bandage around his injury. One wipes over it and washes the rest of the body)).
- 81 {Prayer at its appointed time is an obligation upon the believers} (Q. 4:103). It is narrated on the authority of Hudhayfa: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((Dust was made a means of purification for us when one cannot find water)).
- 82 {When you call to prayer, they take it in ridicule and amusement} (Q. 5:58). It is narrated on the authority of Mālik bin Huwayrith: The Prophet, peace and blessings be upon him and his progeny, said: ((When the two of you travel, make the call to prayer and the pre-prayer call)).
- 83 {O you who believe, when the call to prayer is made ...rush to the remembrance of Allah...} (Q. 62:9). It is narrated on the authority of Bilāl that the Prophet, peace and blessings be upon him and his progeny, said to him: ((Do not make the call to prayer until you see the dawn like this)). He then extended his hand towards the horizon.
- 84 {O you who believe, when the call to prayer is made ...rush to the remembrance of Allah...} (Q. 62:9). It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny, that he said: ((If Bilāl makes the call to prayer at night wake up and incite the sleepy ones to wake up. Then eat and drink until Ibn Umm Maktūm makes the call to prayer)).
- 85 {O you who believe, when the call to prayer is made...} (Q. 62:9). It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny, that he commanded Bilāl to make the call to prayer and then ordered ‘Abdullah bin Zayd al-Anṣārī to make the pre-prayer call.
- 86 {That Day, the people will depart separated to be shown their deeds} (Q. 99:6). It is narrated on the authority of ‘Ali, upon him be peace: I heard the Messenger of Allah, peace and blessings be upon him and his progeny, say: ((The greatest of all deeds is the prayer)). He then ordered Bilāl to make the call to prayer with “Come to the best of deeds.”
- 87 {O you who believe, when the call to prayer is made...} (Q. 62:9). It is narrated on the authority of Bilāl that he made the call to prayer from a dream of the Messenger of Allah, peace and blessings be upon him and his progeny, and its wording was repeated twice; as well as the pre-prayer call being repeated twice.
- 88 {Establish the prayer at the two ends of the day and at the approach of the night} (Q. 11:114). It is narrated on the authority of Bilāl that he began the pre-prayer call and said: “The prayer has been established.”
- 89 {“O mountains, repeat our praises with him [i.e. David] and the birds”} (Q. 34:10). It is also narrated on the authority of the Prophet, peace and blessings be upon him and his progeny, that he said: ((Beautify the Qur’ān with your voices for it is the beautiful voice that increases the Qur’ān in excellence)).
- 90 {Say: “I do not ask you for any reward. Verily, my reward is upon none but God. He is a Witness over all things”} (34:47). It is narrated on the authority of ‘Uthmān bin Abi al-‘Āṣ that the Prophet, peace and blessings be upon him and his progeny, said: ((The caller does not take payment for calling to prayer)).
- 91 {Do you call people to righteous but forget yourselves...} (Q. 2:44). It is narrated on the authority of Wā’il bin Hujr that the Prophet, peace and blessings be upon him and his progeny, said: ((No man performs the call to prayer unless he is ritually pure)).
- 92 {...lest he in whose heart is sickness should covet you. Speak with appropriate speech} (Q. 33:32). It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((Women do not perform the call to prayer or the pre-prayer call)).
- 93 {Establish the prayer at the sun’s descent [from the zenith]} (Q. 17:78). It is narrated on the authority of Abu Hurayra: The Prophet, peace and blessings be upon him and his progeny, said: ((The prayer has a first and last. Verily the first of the noon prayer time is at the descent of the sun from the zenith. The last of it is up until the time for the late noon prayer)).
- 94 {Establish the prayer at ...the darkness of night} (Q. 17:78). It is narrated on the authority of Nāfi’ bin Jubayr—Ibn ‘Abbās: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((Gabriel, may Allah bless him, came to the door of my house at certain times...He would pray the sunset prayer with me at the time the fast is broken (*aftara as-sā’im*). He would pray the evening prayer with me at the time that the twilight disappears (*ghāba ash-shafaq*)...He would pray the evening prayer with me up until the time the third of the night had passed...))
- 95 {I swear by the glow of the twilight} (Q. 84:16). It is narrated on the authority of Ibn ‘Umar—the Prophet, peace and blessings be upon him and his progeny: ((The twilight is reddish)).
- 96 {Glorify your Lord with praise before the rising of the sun...} (Q. 50:39). It is narrated on the authority of Nāfi’ bin Jubayr—Ibn ‘Abbās: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((Gabriel, may Allah bless him, came to the door of my house at certain times...He would pray the dawn prayer with me before sunrise)).

- 97 {Establish the prayer at the two ends of the day and at the approach of the night} (Q. 11:114). It is also narrated on the authority of Ibn ‘Abbās that the Prophet, peace and blessings be upon him and his progeny, prayed the noon and late noon prayers together and the sunset and evening prayers together when there was no fear or travel... “I asked what prompted him to do that. He replied that his desire is that there is no hardship on his community.”
- 98 {Glorify your Lord with praise before the rising of the sun, before its setting, and part of the night} (Q. 50:39). It is narrated on the authority of Abu Hurayra: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((The one who catches a unit of the morning prayer before the rising of the sun, has caught it in time. The one who catches a unit of the late noon prayer before the setting of the sun, has caught the late noon prayer in time)).
- 99 {Keep the night vigil prayer part of the night with it [i.e. recitation of Qur’ān] as supererogatory} (Q. 17:79). It is narrated on the authority of Khārij bin Hudhāfa al-Adawi: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((Allah commands you to perform a prayer at night that is better for you than the best camel...The odd prayer; Allah has made it for you between the evening prayer and the rising of the dawn)).
- 100 {Prayer at its appointed time is an obligation upon the believers} (Q. 4:103). It is narrated on the authority of Abu Hurayra: The Prophet, peace and blessings be upon him and his progeny, said: ((The prayer has a first and last)).
- 101 {Establish the prayer at the two ends of the day...} (Q. 11:114). It is narrated on the authority of Umm Salama that the Prophet, peace and blessings be upon him and his progeny, prayed two units of prayer after the late noon prayer and said: ((I usually pray two units after the noon prayer but something preoccupied me, so I am praying them now)).
- 102 {Arise for the night...and recite the Qur’ān with a sequential recitation} (Q. 73:2-4). It is narrated on the authority of ‘Abdullah that the Messenger of Allah, peace and blessings be upon him and his progeny, recited {Say: O Disbelievers...} (Q. 109) and {Say: He, Allah, is One...} (Q. 112) in the two units of prayer after the sunset prayer.
- 103 {Arise for the night...and recite the Qur’ān with a sequential recitation} (Q. 73:2-4). It is narrated on the authority of Abu Hurayra: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((Don’t leave the pre-dawn prayer even if you flee on horses)).
- 104 {...made the angels messengers having wings: two, **three**, or four} (Q. 35:1). It is narrated on the authority of Ā’isha: “The Messenger of Allah, peace and blessings be upon him and his progeny, used to not give the final salutations in the units of the odd prayer [until the end].”
- 105 {To him alone is the supplication of truth...And to Allah prostrates...} (Q. 13:14-15). It is narrated on the authority of ‘Ali, upon him be peace, that he used to make the standing supplication in the odd prayer after the bowing.
- 106 {Glorify your Lord with praise before the rising of the sun...} (Q. 50:39). It is narrated on the authority of ‘Abdullah bin ‘Umar: The Prophet, peace and blessings be upon him and his progeny, said: ((The night prayers are prayed in twos)).
- 107 {“I found her and her people prostrating to the sun rather than Allah...”} (Q. 27:24). It is narrated on the authority of Uqba bin Amr al-Jahni: “The Messenger prohibited us from praying and entombing in certain circumstances. The three times include: during the rising of the sun, during the time when the sun is directly above, and during the setting of the sun.”
- 108 {Establish the prayer...} (Q. 11:114). It is narrated on the authority of Abu Hurayra—the Prophet, peace and blessings be upon him and his progeny: ((Whoever catches a unit of the morning prayer before the rising of the sun, can proceed by praying the other unit)).
- 109 {O you who believe, when you rise for the prayer...} (Q. 5:6). It is narrated on the authority of ‘Ali, upon him be peace, that the Prophet, peace and blessings be upon him and his progeny, said: ((Pray the prayer on the day that you recovered, for it is your compensation)).
- 110 {Whenever you go out [to pray], turn your face to the Sacred Mosque} (Q. 2:150). It is narrated on the authority of Anas: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((When you stand for the prayer, turn towards the *qibla*...))
- 111 No matter where you turn, there is the Countenance of Allah} (Q. 2:115). It is narrated on the authority of Jābir: We performed the morning prayer and the sun rose. The morning prayer was performed in the wrong direction, not facing the *qibla*. We asked the Messenger of Allah, peace and blessings be upon him and his progeny, about our action. Then Allah revealed the verse: {No matter where you turn...} (Q. 2:115).
- 112 {No matter where you turn, there is the Countenance of Allah} (Q. 2:115). It is narrated on the authority of Anas that whenever the camel of the Prophet, peace and blessings be upon him and his progeny, would face the *qibla*, he would then declare *Allahu Akbar* and pray whatever direction his camel would face.
- 113 {Do not kill yourselves} (Q. 4:29). It is narrated on the authority of Ibn ‘Umar that the Prophet, peace and blessings be upon him and his progeny, said: ((Pray sitting if you fear that you will drown)).
- 114 {Whenever you go out [to pray], turn your face to the Sacred Mosque} (Q. 2:150). It is narrated on the authority of ‘Ali, upon him be peace: The Messenger of Allah, peace and blessings be upon him and his progeny, used to have a spear that he would rest on. He would bring it in front of himself and he performed the prayer.
- 115 {Whenever you go out [to pray], turn your face to the Sacred Mosque} (Q. 2:150). It is narrated on the authority of ‘Ali, upon him be peace: One day he [i.e. the Prophet] was praying and a goat walked in front of him. Then a dog walked in front of him. Then a donkey walked in front of him. Then, a woman walked in front of him. When he completed his prayer, he said: ((I saw what you saw. The Muslim does not discontinue his prayer for anything, but prevent these things from passing in front of you if you are able)).

- 116 {“Purify My House...”} (Q. 2:125). It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny, that he commanded for the mosque to be purified after the Bedouin urinated in it.
- 117 {And do not turn your cheek to the people and walk through the earth haughtily. Indeed, Allah does not love those who are deluded and arrogant} (Q. 31:18) cf. {“...and make for me a tower that I may look at the God of Moses”...He was from the arrogant} (Q. 28:38-39). It is narrated on the authority of Ammār bin Yāsir that the Messenger of Allah, peace and blessings be upon him and his progeny, said: ((If people make a man the imam, he does not pray elevated above them))?
- 118 {So he [i.e. Abraham] made them [i.e. the idols] into rubble} (Q. 21:58). It is narrated on the authority of Usāma bin Zayd—the Prophet, peace and blessings be upon him and his progeny, that he went into the Ka’ba and saw images in it. He commanded me to remove and destroy the images.
- 119 {Allah has made the Ka’ba, the **Sacred House** established for the people} (Q. 5:97). It is narrated on the authority of Ibn ‘Umar that the Prophet, peace and blessings be upon him and his progeny, prohibited prayer in seven places: one of which was the roof of the Protected House (*al-Bayt al-Harām*).
- 120 {...in houses which Allah has commanded to be raised and that His Name be remembered **therein**...} (Q. 24:36). It is narrated on the authority of Jābir that the Prophet, peace and blessings be upon him and his progeny, prayed two units in the House during the conquest of Mecca.
- 121 {Let us construct over them [i.e. the dead companions of the cave] a structure} (Q. 18:21). It is narrated on the authority of Abu Sa’īd al-Khudri that the Prophet, peace and blessings be upon him and his progeny, said: ((The whole earth is a mosque except the cemetery and the bath house)).
- 122 {Do you obstruct the highways?} (Q. 29:29). It is narrated on the authority of Nāfi’—Ibn ‘Umar: The Messenger of Allah, peace and blessings be upon him and his progeny, prohibited prayer in certain places. They include: the bathroom and the middle of the road.
- 123 {...and avoid **impurity** (Q. 74:5). It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((When the prayer arrives while you are in camel stalls, leave them and pray, for it is the nature of the *jim*; unless you see an elevated place there)).
- 124 {Verily the idolaters are impure} (Q. 9:28). It is narrated on the authority of Abi Tha’laba: I said “O Messenger of Allah, should I keep what’s in the land of the People of the Book or should I give it to them if they ask me for it?” He replied: ((Wash it and cook in it)).
- 125 {O you who believe, obey Allah, obey the Messenger and do not invalidate your deeds} (Q. 47:33). It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny, that he forbade the Muslims from entering the land of a Jew and said: ((O Jew, we have not wronged you!))
- 126 {And purify your clothing} (Q. 74:4). It is narrated on the authority of Ibn ‘Umar: “If a man spends nine *dirhams* earned legitimately, adds illegitimately earned *dirhams* to it, and buys a over-garment with it, Allah will not accept his prayer in it.” When he was asked if he heard this from the Prophet, peace and blessings be upon him and his progeny, he replied in the affirmative.
- 127 {...in houses which Allah has commanded to be raised and that His Name be remembered therein...} (Q. 24:36). It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((Shall I not inform you of something in which Allah will blot out sins and raise stations? Perform the ablution properly with its conditions, increase the steps to the mosques, and wait for the prayer after the prayer)).
- 128 {We commissioned Abraham and Ishmael saying: “Purify My House...for those who bow and prostrate} (Q. 2:125). It is narrated on the authority of Nāfi’—Ibn ‘Umar: The Messenger of Allah, peace and blessings be upon him and his progeny, prohibited prayer in the bathroom.
- 129 {Who is more unjust than those who prevent the Name of Allah from being remembered in His mosques and works towards their destruction. It is not for them to enter therein [i.e. the mosques], except in fear} (Q. 2:114). It is narrated on the authority of Abu Hurayra that the Prophet, peace and blessings be upon him and his progeny, said: ((The Muslim is not impure)).
- 130 {And purify your clothing} (Q. 74:4). It is narrated on the authority of Ammār: The Messenger of Allah, peace and blessings be upon him and his progeny, said to me: ((Wash your clothes from urine, faeces, prostate fluid—a thick liquid, blood, and vomit)).
- 131 {O you who covers himself ...and declare your Lord’s greatness} (Q. 74:1-3). It is narrated on the authority of Nāfi’—Ibn ‘Umar—the Prophet, peace and blessings be upon him and his progeny: ((Whenever one of you prays, cover yourselves with a waist-wrap (*izar*) and an over-garment)).
- 132 {O you who wraps himself, arise for the night...and recite the Qur’ān with a sequential recitation} (Q. 73:1-4). It is narrated on the authority of Ibn Shu’ayb—his father—his grandfather: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((Everything between the navel and the knees is nakedness)).
- 133 {Tell the believing women...not to display their beauty except that which is apparent and to wrap their head-coverings over their breasts} (Q. 24:31). It is narrated on the authority of Ā’isha: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((Allah does not accept the prayer of a menstruating woman except with a head-covering)).
- 134 {O you who believe, let those whom your right hand possess and those who have not attained puberty amongst you, ask permission [to enter upon you] at three times: **before** the dawn prayer...and **after** the night prayer} (Q. 24:58). It is narrated on the authority of Nāfi’—Ibn ‘Umar—the Prophet, peace and blessings be upon him and his progeny: ((Whenever one of you prays, cover your nakedness with an

- over-garment. If you do not have an over-garment, use a waist-wrap and then pray)).
- 135 {O Prophet, tell your wives, daughters, and the believing women to draw down their outer garments} (Q. 33:59). It is narrated on the authority of Umm Salama that she asked the Messenger of Allah, peace and blessings be upon him and his progeny: “Can a woman pray in a loose outer garment and a head covering without a waist-wrap?” He replied: ((Yes; as long as the forearms and feet are covered)).
- 136 {Whatever the Messenger...prohibits for you, refrain from it} (Q. 59:7). It is narrated on the authority of Ibn ‘Abbās: Verily the Messenger of Allah, peace and blessings be upon him and his progeny, prohibited the wearing of an over-garment completely made [of silk].
- 137 {You have a good example in the Messenger of Allah to follow for the one who hopes in Allah, the Last Day, and remembers Allah much} (Q. 33:21). It is narrated on the authority of the Messenger of Allah, peace and blessings be upon him and his progeny, that he used to have a light overcoat (*jubba*) with silk brocade over the pocket, lapels, and sleeves.
- 138 {Prohibited to you are carcasses, blood, pig flesh...} (Q. 5:3). It is narrated on the authority of the Messenger of Allah, peace and blessings be upon him and his progeny: ((Do not utilize anything from any carcass)).
- 139 {...from their wool, fur, and hair is furnishing and comfort} (Q. 16:80). It is narrated on the authority of Abu Salama bin Abdur-Rahmān: I heard Umm Salama say: “I heard the Messenger of Allah, peace and blessings be upon him and his progeny, say: ((There’s no harm in the wool or hair of the carcass as long as it is washed with water)).
- 140 {And purify your clothing} (Q. 74:4). It is narrated on the authority of Ammār: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((Wash your clothes from urine, faeces, prostate fluid (a thick liquid), blood, and vomit)).
- 141 {And purify your clothing} (Q. 74:4). It is narrated on the authority of Ā’isha: I used to wash the prostate fluid from the clothes of the Messenger of Allah, peace and blessings be upon him and his progeny. He would leave for the prayer while some water still remained in his clothes.
- 142 {Say: I do not find in that which was revealed to me a prohibition of anything...except carcass, **flowing blood**,...} (Q. 6:145). It is narrated on the authority of ‘Ali, upon him be peace: “I went out with the Messenger of Allah, peace and blessings be upon him and his progeny, to purify for the prayer. He touched his nose with his thumb and noticed blood. He brought his thumb up to his nose again and did not see anything. He saw that the blood dried on his thumb. He wiped his thumb on the ground but did not renew his ablution. He proceeded to the prayer.”
- 143 {And purify your clothing} (Q. 74:4). It is narrated on the authority of Ammār: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((Wash your clothes from urine, faeces, prostate fluid (a thick liquid), blood, and vomit)).
- 144 {Tell the believing men to avert their gaze and guard their private parts} (Q. 24:31). It is narrated on the authority of Ā’isha: “I saw the Messenger of Allah, peace and blessings be upon him and his progeny, praying cross-legged.”
- 145 {Tell the believing men to avert their gaze and guard their private parts} (Q. 24:31). It is narrated on the authority of Nāfi’—Ibn ‘Umar—the Prophet, peace and blessings be upon him and his progeny: ((Whenever one of you prays, cover your nakedness...)).
- 146 {Tell the believing men to avert their gaze and guard their private parts} (Q. 24:31). It is narrated on the authority of ‘Ali, upon him be peace: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((If one is only able to pray sitting down, then one prays sitting; as long as he is facing the *qibla*. If one is lying down, then one should gesture [i.e. the prayer motions])).
- 147 {“Enter this city...and enter the gate prostrating...”} (Q. 2:58). It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((The earth is been made a place of prostration and purity)).
- 148 {Shun the impurity of idols} (Q. 22:30). It is narrated on the authority of Ā’isha that she made curtains which had pictorial images on it, toward the *qibla*. The Messenger of Allah, peace and blessings be upon him and his progeny, ordered her to remove it. So, she made two pillow cases out of it and the Prophet, peace and blessings be upon him and his progeny, used to sit on it.
- 149 {And they were not commanded except to worship Allah being sincere to Him in religion} (Q. 98:5). It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((Actions are by their intentions. All matters are by what one intends)).
- 150 {Declare your Lord’s greatness (*fa kabbir*)} (Q. 74:3). It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((What is made prohibited by the declaration of Allah’s greatness, is made permissible by the salutation)).
- 151 {Verily we have given you the seven repeated verses and the Great Qur’ān} (Q. 15:87) cf. {...and recite what is easy for you from the Qur’ān} (Q. 73:20). It is narrated on the authority of Abu Saïd al-Khudri: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((The prayer is not sufficient if there is no recitation of the Opening (*al-Fātiha*) of the Book and the Qur’ān [i.e. another portion of the Qur’ān] with it)).
- 152 {Stand before Allah humbly submissive} (Q. 2:238). It is narrated on the authority of Rafā’i bin Rāfi’ al-Arābi that the Prophet, peace and blessings be upon him and his progeny, said: ((When you rise for your prayer, say “*Allahu Akbar*” then recite what is with you from the Qur’ān)).
- 153 {O you who believe, bow and prostrate.} (Q. 22:77). It is narrated on the authority of Rafā’i bin Rāfi’ al-Arābi: The Prophet, peace and blessings be upon him and his progeny, said: ((When you rise for your prayer...Then bow until you are still...Then prostrate until you are still.))
- 154 {Allah keeps those who believe firm with an established pronouncement in this world and the Hereafter} (Q. 14:27). It is narrated on

the authority of the Prophet, peace and blessings be upon him and his progeny: ((There is no prayer without the testimony of faith)).

155 { ...and grant many salutations } (Q. 33:56). It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((What is made prohibited by the declaration of Allah's greatness, is made permissible by the salutation)).

156 { Turn your face in the direction (*shatra*) of the Sacred Mosque } (Q. 2:144). It is narrated on the authority of Anas: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((When you rise for the prayer, turn towards the *qibla*...))

157 { When you recite the Qur'ān, seek refuge in Allah from the rejected Satan } (Q. 16:98). It is narrated on the authority of Abu Sa'īd al-Khudri that the Prophet, peace and blessings be upon him and his progeny, used to say before his prayer: ((I seek refuge in Allah from Satan, the rejected)).

158 { Say: "Verily, my prayer..." } (Q. 6:162). It is narrated on the authority of 'Ali, upon him be peace, that when the Messenger of Allah, peace and blessings be upon him and his progeny, would begin the prayer, we would recite: (({I have turned my face towards...}))

159 { And say: "All praise is due...weakness." And declare His Greatness } (Q. 17:111). It is narrated on the authority of Ā'isha: The Messenger of Allah, peace and blessings be upon him and his progeny, began his prayer with the declaration of Allah's greatness (*takbīr*) and the recitation of "All Praise is due to Allah..." [i.e. *Fātiha*].

160 { Recite in the Name of your Lord } (Q.96:1) cf. { Mention the Name of your Lord, morning and evening } (Q. 76:25). It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((When you recite the *Fātiha*, recite: *Bismillahi ar-Rahmān ar-Rahīm* for it is one of its verses)).

161 { Then glorify the Name of Your Lord, the Magnified } (Q. 56:74). It is narrated on the authority of 'Uqba al-Juhni that the Prophet, peace and blessings be upon him and his progeny, said regarding the aforementioned verse: ((Place this in your bowings)).

162 { ...they fall to their faces in prostration } (Q. 17:107) It is narrated on the authority of Nāfi'—Ibn 'Umar: When he started to prostrate, he would place his hands before his knees. He said: "The Prophet, peace and blessings be upon him and his progeny, used to do it like this."

163 { Glorified be the Name of Your Lord, the Exalted } (Q. 87:1) It is narrated on the authority of 'Uqba al-Juhni that the Prophet, peace and blessings be upon him and his progeny, said regarding the aforementioned verse: ((Place this in your prostrations)).

164 { And you will see the communities kneeling... } (Q. 45:28). It is narrated on the authority of Abu Humayd, while describing the prayer of the Messenger of Allah, peace and blessings be upon him and his progeny, "When the Messenger of Allah, peace and blessings be upon him and his progeny, sat for the testimony of faith (*at-tashahhud*), he sat on his left leg while his right foot was turned up."

165 { Then glorify the Name of Your Lord, the Magnified } (Q. 56:74). It is narrated on the authority of 'Ali, upon him be peace, that he used to say in the last two units of the noon prayer, afternoon prayer, and the evening prayer, as well as the last unit of the sunset prayer: ((Glorified be Allah! All Praise is due to Allah! Allah is the Greatest! There is no god but Allah!)) three times.

166 { Mention the Name of your Lord, morning and evening } (Q. 76:25). It is narrated on the authority of Jābir bin 'Abdullah: The Messenger of Allah, peace and blessings be upon him and his progeny, taught us the testimony of faith like he taught us a chapter from the Qur'ān: "In the Name of Allah and in Allah..."

167 { O you who believe, send blessings upon him and grant him much salutations } (Q. 33:56). It is narrated on the authority of Abi Layla—Ka'b bin 'Ajra: We said: "O Messenger of Allah, if you taught us how to salute you, how do we pray upon you?" He replied: ((Say: "O Allah, send your prayers upon Muhammad..."))).

168 { ...when the two receivers receive, seated on the right and left } (Q. 50:17). It is narrated on the authority of 'Abdullah: The Messenger of Allah, peace and blessings be upon him and his progeny, would perform the final salutation by turning to his right and left until one could see the white of his cheeks. He said: ((*As salāmu 'alaykum wa rahmatullahi. As salāmu 'alaykum wa rahmatullahi*)).

169 { Allah keeps those who believe firm with an established pronouncement in this world and the Hereafter } (Q. 14:27). It is narrated on the authority of 'Abdullah bin Mas'ūd: I learned the testimony of faith from the Messenger of Allah, peace and blessings be upon him and his progeny, word-for-word: ((Greetings, prayers, and goodness are for Allah ...)).

170 { Stand before Allah humbly submissive. } (Q. 2:238). It is narrated on the authority of Jābir bin Samura: When we used to pray behind the Prophet, peace and blessings be upon him and his progeny, one of us would do the final salutation while indicating with his right and left hands. He said: ((Why do I see one of you moving your hands like the tails of unruly horses? Be calm in your prayers)).

171 { When the Qur'ān is recited, listen to it attentively and pay attention and you will be shown mercy. And remember your Lord within yourself in humility and fear, without being audible in speech, in the mornings and evenings } (Q. 7:204-205). It is narrated on the authority of Abu Hurayra: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((When the imam says { ...other than those whom Allah is angry with and those who go astray } (Q. 1:7), listen attentively to him)).

172 { Do you laugh and not weep while you are heedless? } (Q. 53:60-61) It is narrated on the authority of Abul-'Āliya that the Messenger of Allah, peace and blessings be upon him and his progeny, commanded some people who laughed in the prayer to renew their ablution and prayers.

173 { When the verses of the Most Merciful were recited to them, they fell in prostration weeping } (Q. 19:58). It is narrated on the authority of Zayd bin Aslam that a boy was reciting *As-Sajda* in the presence of the Prophet, peace and blessings be upon him and his progeny. The boy waited for the Prophet, peace and blessings be upon him and his progeny, to prostrate, but he didn't.

174 { ...and those who are lowly (*khāshi'ūn*) in their prayer } (Q. 23:2) cf. { Their eyes will be lowered (*khāshi'a*) } (Q. 79:9). It is narrated

- on the authority of ‘Ali, upon him be peace, that the Prophet, peace and blessings be upon him and his progeny, said: ((Lowliness of the heart is lowliness of the limbs)).
- 175 {Keep yourself patient with those who supplicate to their Lord morning and evening} (Q. 18:28). It is narrated on the authority of ‘Ali, upon him be peace, that he made the standing supplication in the odd and morning prayers. He made the standing supplication in both of them during the last unit of prayer after he raised his head from the bowing.
- 176 {...He asked forgiveness from His Lord...bowing and seeking repentance} (Q. 39:24). It is narrated on the authority of Anas: I prayed the early morning prayer with the Messenger of Allah, peace and blessings be upon him and his progeny. He did not perform the standing supplication until after he bowed.
- 177 {Indeed, your Lord knows that you stand [in prayer]...so recite what is easy from the Qur’ān} (Q. 73:20). It is narrated on the authority of Mu’awiya bin al-Hakim as-Salimi: The Prophet, peace and blessings be upon him and his progeny, said: ((Whenever we pray, it is not valid for one to say something from human speech. Rather, the prayer is only glorification (*tasbīh*), praise (*tamhīd*), and recitation of the Qur’ān)).
- 178 {And do not pray loudly nor silently, but rather seek a method between the two} (Q. 17:110). It is narrated on the authority of Ā’isha: The Messenger of Allah, peace and blessings be upon him and his progeny, began his prayer with the declaration of *Allahu Akbar* and the recitation of “All Praise is due to Allah...” [i.e. *Fātiha*].
- 179 {Glorified be the Lord of the heavens and the earth; Lord of the Throne!} (Q. 43:82). It is narrated on the authority of Ibn Mas’ūd—the Prophet, peace and blessings be upon him and his progeny: ((When one should recite in one’s bowing: “Glorified be my Lord, the Magnified! May He be praised!” three times. If one does that, one would have completed their bowing, and that is its minimum))
- 180 {Remember Allah...sitting...} (Q. 4:103). It is narrated on the authority of Ā’isha: “I saw the Messenger of Allah, peace and blessings be upon him and his progeny, praying cross-legged.”
- 181 {... then [pray] on foot or riding} (Q. 2:239). It is narrated on the authority of ‘Ali, upon him be peace: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((If one is only able to pray sitting down, then one prays sitting; as long as he is facing the *qibla*. If one is lying down, then one should gesture [i.e. the prayer motions])).
- 182 {...then [pray] on foot or riding} (Q. 2:239). It is narrated on the authority of Abu al-Jārūd: I heard Abu Ja’far say: “The Messenger of Allah, peace and blessings be upon him and his progeny, used to declare *Allahu Akbar* and hold the wall due to his weakness. He would lean on it while he stood for the prayer.
- 183 {Woe to the one who prays and is heedless in their prayer} (Q. 107:4-5). It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((The prayer is two things: lowliness and tranquillity)).
- 184 {O you who believe, when you rise for the prayer, wash your faces...} (Q. 5:6). It is narrated on the authority of Muhammad bin al-Hanifiyya—his father, ‘Ali, upon him be peace: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((The key to the prayer is purification)).
- 185 {Guard your prayers...} (Q. 2:238). It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((Pray the way you see me pray)).
- 186 {And when you are with them and lead them in prayer...} (Q. 4:102) cf. {Indeed the most noble of you in the sight of Allah is the most righteous} (Q.47:13). It is narrated on the authority of Ibn Mas’ūd: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((The one who leads others in prayer should be able to recite the Book of Allah. If they all are equal in recitation, then they should appoint the oldest)).
- 187 {Men are in charge of women} (Q. 4:34). It is narrated on the authority of Jābir bin ‘Abdullah: The Messenger of Allah, peace and blessings be upon him and his progeny, preached a sermon to us and said: ((The woman does not lead the man in prayer)).
- 188 {Is the one who believes like the one who is disobedient (*fāsiq*)? They are not the same} (Q. 32:18). It is narrated on the authority of Yūnus bin Khabāb: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((The disobedient does not lead the believer in prayer, nor does the believer pray behind the disobedient)).
- 189 {And when you are with them and lead them in prayer, let a group stand with you...When they have prostrated with you, let them go behind you and let the other group come forward that did not pray and let them pray with you...} (Q. 4:102-103). It is narrated on the authority of Ubāda bin as-Šamit: We came to Jābir bin ‘Abdullah and he said: “I came to the Messenger of Allah, peace and blessings be upon him and his progeny, while he was praying and I stood to his left. He moved me with his hand until I was at his right. Then Jābir bin Šakhr came and stood to his left. We then moved backwards until we were behind him.
- 190 {And she took a covering as seclusion from them...} (Q. 19:17). It is narrated on the authority of Abu Sa’īd al-Khudri that he heard the Messenger of Allah, peace and blessings be upon him and his progeny, say: ((The best row for the men is the first row, and the worst row is the last. The best row for the women is the last row and the worst row is the first)).
- 191 {O you who believe, when you rise for the prayer, wash your faces...} (Q. 5:6). It is narrated on the authority of ‘Ali, upon him be peace, that a man prayed with the people [i.e. he led the people in prayer] while he was not in the state of ablution. He said: ((He repeats the prayer and they repeat it)).
- 192 {Do not let them stamp their feet to make apparent what they conceal of their adornment} (Q. 24:31). It is narrated on the authority of ‘Ali, upon him be peace, that he and the Messenger of Allah, peace and blessings be upon him and his progeny, entered upon Umm Salama

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- after she and a group of women prayed. When the Prophet was asked if it was permissible for her to lead the women in prayer, he replied: ((Yes. No one stands in front or behind but rather they stand to the left and right)).
- 193 {O you who believe, when the call to prayer is made ...rush to the remembrance of Allah...} (Q. 62:9). It is narrated on the authority of ‘Ali, upon him be peace: When the caller to prayer would say *Qad Qamatis Salāt*, the Messenger of Allah, peace and blessings be upon him and his progeny, would declare *Allahu Akbar* [i.e. begin the prayer] and would not wait.
- 194 {O you who believe, when you are told “Make space” in gatherings, then make space. Allah will make space for you} (Q. 58:11). It is narrated on the authority of Wābiṣa bin Ma’bid: A man prayed behind the Messenger of Allah, peace and blessings be upon him and his progeny. Then he waited for him afterwards and said: ((Did you enter in on the prayer line? If not, then find space, take a man by his hand and pull him towards you. Join in with the prayer)).
- 195 {Bow with those that bow} (Q. 2:43). It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny, said: ((Whoever finds me standing, bowing, and prostrating, should do so with me. Whatever state I am in, one should be in the same state)).
- 196 {...And remember your Lord within yourself...} (Q. 7:204). It is narrated on the authority of ‘Ali, upon him be peace: ((When one of you precedes the imam in something, one should perform what he catches with the imam in the beginning of his prayer. He should recite in them [i.e. the two units] to himself and he should not recite in them what he missed)).
- 197 {And when you are with them and lead them in prayer...} (Q. 4:102). It is narrated on the authority of Abu Hurayra: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((When someone is made the imam, he should be followed)).
- 198 {Participate in righteousness and God-consciousness and do not participate in sin and aggression} (Q. 5:2). It is narrated on the authority of ‘Ali, upon him be peace: ((The follower gives in to the imam when he makes a mistake in the recitation)).
- 199 {When the Qur’ān is recited, listen to it attentively and pay attention and you will be shown mercy} (Q. 7:204). It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny, said: ((The one who listens to the recitation does not recite with him [i.e. the imam]. One is obligated to listen)).
- 200 {And when you [plural] are with them and lead them in prayer...} (Q. 4:102). It is narrated on the authority of Ibn ‘Umar that the Prophet, peace and blessings be upon him and his progeny, said: ((Verily the prayer of a man in congregation is seventy times better than his prayer alone)).
- 201 {And when you are with them and lead them in prayer...} (Q. 4:102). It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((Verily the imam is meant to be followed)).
- 202 {...if you are in the state of major ritual impurity, purify yourselves} (Q. 5:6). It is narrated on the authority of Abu Bakra that the Messenger of Allah, peace and blessings be upon him and his progeny, discontinued a congregational prayer. He returned with his head dripping water and prayed with them. When the prayer was finished, he said: ((Verily I am a man just like you all. I was in the state of ritual impurity)).
- 203 {And do not turn your cheek to the people and walk through the earth haughtily. Indeed, Allah does not love those anyone who is deluded and arrogant} (Q. 31:18) cf. {...and make for me a tower that I may look at the God of Moses”...He was from the arrogant} (Q. 28:38-39). It is narrated on the authority of ‘Abdullah bin Abdur-Rahmān al-Anṣārī that the Messenger of Allah, peace and blessings be upon him and his progeny, said: ((One does not pray in front of the people while on a raised surface higher than them)).
- 204 {And she took a covering as seclusion from them...} (Q. 19:17). It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((They [i.e. the women] move back inasmuch that Allah moves them back)).
- 205 {O you who believe, do not approach prayer...in the state of major ritual impurity...until you have bathed} (Q. 4:43). It is narrated on the authority of Abu Bakr that he led the people in prayer during the illness of the Messenger of Allah, peace and blessings be upon him and his progeny. When the Prophet returned, Abu Bakr left from leading the prayers and the followers placed him [i.e. the Prophet] ahead to lead the prayers.
- 206 {And when you are with them and lead them in prayer, let a group stand with you...When they have prostrated with you, let them go behind you and let the other group come forward that did not pray and let them pray with you...} (Q. 4:102-103). It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((Whoever catches it should pray. Whatever is missed is made up)).
- 207 {Establish prayer for my remembrance} (Q. 20:14). It is narrated on the authority of Ā’isha: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((The prostration of forgetfulness compensates for all additions and deficiencies)).
- 208 {If only you were certain} (Q. 44:7). It is narrated on the authority of ‘Abdullah bin Ja’far that the Messenger of Allah, peace and blessings be upon him and his progeny, said: ((Whoever has doubt in his prayer should prostrate twice after the final salutation)).
- 209 {They have no knowledge about it. They do not follow anything except assumption, and verily, assumption does not avail against the truth in anything} (Q. 53:28). It is narrated on the authority of Abu Sa’īd al-Khudrī—the Messenger of Allah, peace and blessings be upon him and his progeny, said: ((If one of you prays and does not remember if he prayed three or four, he should be clear with certainty and remove doubt)).
- 210 {Establish prayer for my remembrance} (Q. 20:14). It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny, that he established two units [of prayer] and forgot to sit down. He completed it by standing and prostrated twice for

- forgetfulness.
- 211 {Upon you is [the responsibility] of your own selves} (Q. 5:105). It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((It is not for one behind the imam to do the prostration of forgetfulness when the imam does it. Afterwards, the one behind him does the prostration of forgetfulness)).
- 212 {Establish prayer for my remembrance} (Q. 20:14). It is narrated on the authority of Thawbān: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((For every act of forgetfulness, prostrate twice after the final salutation)).
- 213 {Establish prayer for my remembrance} (Q. 20:14). It is narrated on the authority of ‘Ali, upon him be peace, that he Messenger of Allah, peace and blessings be upon him and his progeny, prayed five units for the noon prayer. When he was informed he said: ((Face the qibla; say: “*Allahu Akbar*”; sit down; prostrate twice, however, there are no recitations or bowings; then, recite the final salutation)).
- 214 {Establish prayer for my remembrance} (Q. 20:14). It is narrated on the authority of Thawbān: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((For every act of forgetfulness, prostrate twice after the final salutation)).
- 215 {Establish prayer for my remembrance} (Q. 20:14). It is narrated on the authority of ‘Abdullah bin Mālik that he saw the Messenger of Allah, peace and blessings be upon him and his progeny, stand in the first two units of prayer, and he forgot to sit down. He completed it by standing and prostrated twice for forgetfulness after the completion of his prayer.
- 216 {O you who believe, when you rise for the prayer...} (Q. 5:6). It is narrated on the authority of ‘Ali, upon him be peace, that ‘Abdullah bin Rawāha said: “O Messenger of Allah, I was unconscious for three days. How can I perform the prayer?” The Messenger of Allah, peace and blessings be upon him and his progeny, replied to him: ((Pray the prayer on the day that you recovered, for it is your compensation)).
- 217 {Guard your prayers...} (Q. 2:238). It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((Whoever misses the prayer, forgets it, or sleeps during it, should pray it once he recalls it)).
- 218 {Guard your prayers...} (Q. 2:238). It is narrated on the authority of Samura that he wrote to his son that the Messenger of Allah, peace and blessings be upon him and his progeny, commanded them that whoever is preoccupied from the prayer or forgets about it until it is time to pray the next prayer, should pray that which he missed from the prescribed prayers.
- 219 {Guard your [obligatory] prayers; especially the middle prayer} (Q. 2:238). It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((Pray your five, fast your month...)).
- 220 {Guard your [obligatory] prayers; especially the middle prayer} (Q. 2:238). It is narrated on the authority of Umm Hāni that the Messenger of Allah, peace and blessings be upon him and his progeny, said regarding the voluntary fast: ((If this was a voluntary fast, you can make it up if you want or you don’t have to make it up if you want)).
- 221 {O you who believe, do not approach prayer...in the state of major ritual impurity...until you have bathed} (Q. 4:43). It is narrated on the authority of ‘Ali, upon him be peace, that the Messenger of Allah, peace and blessings be upon him and his progeny, said: ((Pray the prayer on the day that you recovered, for it is your compensation)).
- 222 {When you travel throughout the land, there is no blame on you for shortening the prayer...} (Q. 4:101). It is narrated on the authority of Ibn ‘Abbās: “Allah has obligated by the tongue of your Prophet: four units during residency and two units during travel.”
- 223 {Prayer at its appointed time is an obligation upon the believers} (Q. 4:103) cf. {O you who believe, do not approach prayer...in the state of major ritual impurity...until you have bathed} (Q. 4:43). It is narrated on the authority of Muhammad bin al-Hanifiyya—his father, ‘Ali, upon him be peace: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((The key to the prayer is purification)).
- 224 {When you travel throughout the land, there is **no blame on you** for shortening the prayer} (Q. 4:101) cf. {...there is **no blame on one** to walk between them [i.e. Šafa and Marwa]} (Q. 2:158). It is narrated on the authority of Ibn ‘Abbās: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((O people of Mecca, settle and pray two units, for we are travellers)).
- 225 {When you leave ‘Arafat...[the distance between ‘Arafat and Makkah is a *barīd*]} (Q. 2:197-198). It is narrated on the authority of Abu Hurayra: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((A woman does not travel a *barīd* except with her husband or a close, male relative)).
- 226 {She withdrew from her family to a place in the east} (Q. 19:16). It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny, that a man who leaves for travel shortens [the prayer] once he disappears from the sight of his family’s house.
- 227 {And We completed it with ten [days]} (Q. 7:142). It is narrated on the authority of ‘Ali, upon him be peace: ((If one stays for ten days, he makes the complete prayer)).
- 228 {“I will not stop [travelling] until I reach the junction of the two seas or continue for a long period”} (Q. 18:60). It is narrated on the authority of ‘Ali, upon him be peace: ((The one who makes the complete prayer is the one who remains in a place for ten [i.e. days] while stating each day “I am leaving tomorrow,” shortens up until a month)).
- 229 {When you travel throughout the land, there is no blame on you for shortening the prayer...} (Q. 4:101). It is narrated on the authority of Anas bin Mālik: We prayed four units for the noon prayer with the Messenger of Allah, peace and blessings be upon him and his progeny, in Medina. We prayed two units in Dhul-Halifa.
- 230 {And We completed it with ten [days]} (Q. 7:142). It is narrated on the authority of ‘Ali, upon him be peace: ((If a traveller decides to remain in a place for ten days, he makes the complete prayer)).

- 231 {When you travel throughout the land, there is no blame on you for shortening the prayer, if you fear that those that disbelieve may attack you... And when you are with them and lead them in prayer, let a group stand with you, and let them carry their weapons. When they have prostrated with you, let them go behind you and let the other group come forward that did not pray and let them pray with you, having caution and carrying their weapons} (Q. 4:101-103). It is narrated on the authority of Sālih bin Khawāt: “I prayed with the Messenger of Allah, peace and blessings be upon him and his progeny, one day at *ar-Raqā* and a group lined up with him. The group was facing the enemy. Those with him prayed just one unit with him. After he established [the prayer], they completed the prayer by themselves. Then they departed to face the enemy. Then a group came afterwards and prayed a unit with them for the remainder of the prayer. When he sat down, they completed the prayer by themselves. Then they performed the final salutations.”
- 232 {And when you are with them and lead them in prayer, let a group stand with you, and let them carry their weapons. When they have prostrated with you, let them go behind you and let the other group come forward that did not pray and let them pray with you, having caution and carrying their weapons} (Q. 4:102-103). It is narrated on the authority of ‘Ali, upon him be peace, that he said regarding the fear prayer during the sunset prayer, the imam prays the first two units with the first group and only one unit with the second group.
- 233 {When you travel throughout the land, there is no blame on you for shortening the prayer, if you fear that those that disbelieve may attack you} (Q. 4:101). It is narrated on the authority of ‘Abdullah bin al-Hassan—his ancestors—‘Ali, upon him be peace: ((We used to pray two units by two units with the Messenger of Allah, peace and blessings be upon him and his progeny, while travelling; in fear or security)).
- 234 {Stand before Allah humbly submissive. But if you fear, then [pray] on foot or riding} (Q. 2:238-239). It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny, that he said to ‘Imrān bin Huṣayn: ((Pray standing. If you are not able to, then do so sitting. If you are not able to do that, then do so lying on your sides while gesturing)).
- 235 {O you who believe, when the call to prayer is made on Friday, **rush** [plural command—which implies a minimum of three] to the remembrance of Allah...} (Q. 62:9). It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny, that he wrote to Muṣ‘ab bin ‘Umayr and commanded him to pray two units for the Friday prayer after noon and give a sermon before it. Muṣ‘ab gathered with twelve men at the house of Sa’d bin Abi Khuthayma. This is recorded as the first Friday prayer service.
- 236 {O you who believe, when the call to prayer is made on Friday, rush to the **remembrance** of Allah...} (Q. 62:9) cf. {...those who prevent the Name of Allah from being **remembered** in His **mosques**...} (Q. 2:114). It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((There is no Friday prayer service except in the congregational mosque of the city)).
- 237 {Establish the prayer at the sun’s descent [from the zenith]} (Q. 17:78). It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny, that he prayed the Friday prayer during the time for the noon prayer.
- 238 {When they saw a transaction or something meaningless, they left you standing [i.e. delivering the sermon]...} (Q. 62:11) cf. {... who remember Allah while standing, sitting...} (Q. 3:191). It is narrated on the authority of Jābir bin Samura: “I was with the Messenger of Allah, peace and blessings be upon him and his progeny, while he gave two sermons and sat between them.
- 239 {And do not obey every despicable perjurer, backbiter that goes around gossiping, preventer of good, transgressor persistent in sin, and an extremely crude person that’s villainous} (Q. 68:10-13). It is narrated on the authority of Jābir: The Prophet, peace and blessings be upon him and his progeny, delivered the sermon to us on Friday. He the said: ((Know that Allah, the Blessed and Exalted, made the Friday prayer service obligatory upon you in my place, on this day, and in this month to the Day of Judgment. Whoever leaves it during my lifetime, makes light of it and its obligation after my death, and refrain from it while there is a just or tyrannical imam—Allah will not join with him and there will be no blessings in his affairs)).
- 240 {O you who believe, when the call to prayer is made on Friday, rush to the **remembrance** of Allah...} (Q. 62:9). It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny, that he used to pray two units for the Friday prayer.
- 241 {...and recite what is easy for you from the Qur’ān} (Q. 73:20). It is narrated on the authority of ‘Abdullah bin Abi Rāfi’: We prayed the Friday prayer with Abu Hurayra, and he would recite *al-Jumu’a* (Q. 62) and, he would recite *al-Munāfiqūn* (Q. 63) second. We then said: “Verily, you recite the two chapters that ‘Ali used to recite in Kufa.” Abu Hurayra replied: “Verily, I heard the Messenger of Allah, peace and blessings be upon him and his progeny, recite those two chapters for the Friday prayer.”
- 242 {Allah does not desire difficulty for you} (Q. 5:6). It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((The Friday prayer is obligatory upon all except four: a child, a woman, a slave, and a sick person)).
- 243 {O you who believe, when the call to prayer is made on Friday, rush to the **remembrance** of Allah...} (Q. 62:9) cf. {...the men who remember Allah and the women who remember...} (Q. 33:35). It is narrated on the authority of al-Hassan, upon him be peace: “The women used to attend the Friday prayer service with the Messenger of Allah, peace and blessings be upon him and his progeny.”
- 244 {“...O Lord, send to us a table spread from the heavens to be as a **festival** for the first of us and the last of us...”} (Q. 5:112). It is narrated on the authority of Abu Hurayra—the Prophet, peace and blessings be upon him and his progeny: ((There are two gatherings for you; the two Festivals. The one who wishes can have a festival on Fridays, for that is the day that we gather)).
- 245 {When the Qur’ān is recited, listen to it attentively and pay attention...} (Q. 7:204). It is narrated on the authority of ash-Sha’bi that he heard Ibn ‘Umar say: “I heard the Prophet, peace and blessings be upon him and his progeny, say: ((Whenever one of you enter the mosque while the imam is on the pulpit, do not pray or speak until he descends))
- 246 {O you who believe, when the call to prayer is made on Friday, rush to the remembrance of Allah...} (Q. 62:9) cf. {When they saw a transaction or something meaningless, they left you standing [i.e. delivering the sermon]...} (Q. 62:11). It is narrated on the authority of

- 247 ‘Umar: “The sermon takes the place of two units of prayer. So, whoever does not reach the sermon should pray four units.”
- 248 {And Moses said to his brother, Aaron: “Take my place among the people...”} (Q. 7:142). It is narrated that the companions of the Prophet, peace and blessings be upon him and his progeny, placed Abu Bakr forward while the Prophet, peace and blessings be upon him and his progeny, departed to the Bani ‘Amr bin ‘Awf to rectify their affairs.
- 249 {Those who disbelieved amongst the Children of Israel were cursed by the tongues of David and Jesus, son of Mary, because they disobeyed and persisted in sin. They did not refrain one another from the wrongdoing that they did} (Q. 5:78-79). It is narrated on the authority of Jābir that the Prophet, peace and blessings be upon him and his progeny, said: ((Whoever...refrains from it [i.e. the Friday prayer] while there is a just or tyrannical imam—Allah will not join with him and there will be no blessings in his affairs)).
- 250 {Declare Allah’s greatness for that which He guided you} (Q. 2:185). It is narrated on the authority of ‘Amr bin Shu’ayb—his father—his grandfather that during the Festival of Breaking the Fast (*‘Eid al-Fitr*) the Prophet, peace and blessings be upon him and his progeny, said *Allahu Akbar* seven times in the first unit and five times in the second unit in the prayer; with the exception being the first declaration beginning the prayer.
- 251 {... who remember Allah while standing, sitting...} (Q. 3:191). It is narrated on the authority of Abu Sa’id that the Prophet, peace and blessings be upon him and his progeny, delivered the sermon sitting on his camel.
- 252 {Declare Allah’s greatness for that which He guided you} (Q. 2:185). It is narrated on the authority of ‘Abdullah bin ‘Abdullah bin ‘Uqba: “It is from the *sunnah* that the imam declares *Allahu Akbar* on the pulpit during the two Festivals nine times before the sermon and seven times after it.”
- 253 {On the known days, they mention the Name of Allah} (Q. 22:28) cf. {Declare Allah’s greatness for that which He guided you} (Q. 2:185). It is narrated on the authority of ‘Ali, upon him be peace, that he used to make supplication during the two Festivals between each of the two declarations of *Allahu Akbar*.
- 254 {O you who believe, when the call to prayer is made on Friday, rush to the remembrance of Allah...} (Q. 62:9). It is narrated on the authority of Jābir bin Samura: “I prayed the festival prayer with the Prophet, peace and blessings be upon him and his progeny, and at no time was there a call to prayer or pre-prayer call.”
- 255 {Establish the prayer at the sun’s descent [from the zenith]...} (Q. 17:78). It is narrated on the authority of at-Taymi that on the two Festival prayers, he saw Anas, al-Hassan, Sa’id bin Abi al-Hassan, and Ibn Yazīd pray two units before the imam.
- 256 {Declare Allah’s greatness for that which He guided you} (Q. 2:185). It is narrated on the authority of ‘Ali, upon him be peace, that he declared *Allahu Akbar* from the morning of ‘Arafat to the late noon prayer time during the last days of the sacrifice.
- 257 {Declare Allah’s greatness for that which He guided you} (Q. 2:185). It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny, that he would depart on the day of Breaking Fast and then declare *Allahu Akbar* until he reached the place of prayer and completed the prayer. Afterwards, he would discontinue the declaration of *Allahu Akbar*.
- 258 {Verily, in the creation of the heavens and earth...are signs for those of understanding who remember Allah while standing, sitting, or on their sides} (Q. 3:190-191). It is narrated on the authority of Ubayy bin Ka’b: “There was a solar eclipse during the time of the Messenger of Allah, peace and blessings be upon him and his progeny. At that point, he prayed with the people. He recited one of the long chapters in the first unit. Then he bowed five times and prostrated twice. Then he stood for the second unit and recited one of the long chapters. Afterwards, he bowed five times and prostrated twice. He then sat supplicating while facing the *qibla* until the eclipse ended.”
- 259 {And do not pray loudly nor silently, but rather seek a method between the two} (Q. 17:110). It is narrated on the authority of Ā’isha that the recitation of the Prophet, peace and blessings be upon him and his progeny, was aloud.
- 260 {Say: “I seek refuge...”} (Q. 113:1). It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny, that he would seek protection for al-Hassan and al-Hussein by reciting *al-Falaq*.
- 261 {Seek help through patience and prayer} (Q. 2:153). It is narrated on the authority of Ibn ‘Abbās that the Prophet, peace and blessings be upon him and his progeny, departed to perform the rain prayer. He did so humbly and supplicated as a slave. He did not deliver a sermon but supplicated and prayed two units.
- 262 {You have a good example in the Messenger of Allah to follow for the one who hopes in Allah, the Last Day, and remembers Allah much} (Q. 33:21). It is narrated on the authority of ‘Abdullah bin Zayd that the Prophet, peace and blessings be upon him and his progeny, departed to the place of prayer to do the rain prayer. Then, he turned his robe inside out (*qalaba*).
- 263 {Ask forgiveness from you Lord. He is Ever-Forgiving. He will send [rain] upon you in showers} (Q. 71:10-11). It is narrated on the authority of al-Hussein bin ‘Abdullah bin Ḍamīra—his father—his grandfather—‘Ali, upon him be peace, that he used to say: “When you make the rain prayer, praise Allah and thank Him in the beginning. Then increase in your asking of forgiveness and seek rain.”